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VALENTINE'S MEAT-JUICE

Prepared by the Medical Department of General Practice, Boston, Mass., U.S.A. and
 distributed by the Boston, London and New York, England and San Francisco
 and all other leading chemists.

General Practice, Boston, Mass., February 28th, 1898.

I have used Valentine's Meat-Juice with most gratifying results in several cases.
 A Case of Functional Dyspepsia.—Lady aged 35, had an enormous
 quantity of food, her stomach was distended, but patient took readily from
 exhaustion; almost only gave temporary relief on account of inability to restore
 her blood. Gave a mixture of Meat-Juice and water, 1 to 15, two teaspoons every
 ten minutes. Patient rested, pain subsided, vomiting less, eating and more
 regular, and by continuing the treatment until five bottles had been taken, she was
 restored, and is today a hearty, healthy woman.

He also gives a taste of chronic indigestion, and other—

In both cases the positive result of the Meat-Juice lay in its being able to supply a
 deficient medium of nourishment to the blood as can be well observed. In the
 case of other dyspepsias, loss or loss of digestion is necessary before medication
 can take place; this is not so with Valentine's Meat-Juice, it is ready for immediate
 action in the stomach, upper or lower bowel. It is an excellent thing to give by
 rural means, with or without brandy.

The Meat-Juice contains much nourishment, is easily absorbed, is very palatable
 and is not costly. I use it daily in hospital and private practice, and feel that
 I cannot recommend it too highly.

WALTER S. LAMBERT.

Surgeon-General, Boston Hospital.

TESTIMONIALS.

New York.

I prescribe
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 Juice daily, and like
 it better than any
 preparation of the
 sort I have ever
 used.—J. MARION
 SINS, M.D.

GEORGE E. M.
 LOTT, M.D., in
 the British Medical
 Journal, December
 18th, 1898, "I would
 advise every country
 practitioner to al-
 ways carry a bot-
 tle of Valentine's Meat-
 Juice."

Waltham, N.Y.
 I have used large
 quantities of Valen-
 tine's Meat-Juice
 in the best of these
 (most) preparations.



It was used by the
 late lamented Presi-
 dent Garfield, during
 his long illness and
 he derived great
 benefit from its use.
 —RICHARD S. SINS,
 M.D.

INTERNATIONAL EXHIBITION, 1898.

—"For excellence of
 the method of its
 preparation, which
 is more easily
 absorbed than any other
 kind of food, its
 freedom from dis-
 agreeable taste, its
 power for immediate
 absorption, and the
 protection in which
 it comes in good
 quality to your
 patient."

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AND

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*A Message to the Churches.**

BY REV. CHAUNCEY GOODRICH, D.D.

 MESSAGE from the workers in the unterwelt, to our brothers and sisters on the top of the world, might be expected to draw a picture of China's pathetic condition and unparalleled circumstances, and appeal for loving sympathy and speedy succor. The story of the past few months appears, however, in varied forms in a myriad papers of the West. We desire to present briefly:—

1. The supreme work of the church in the new century.
2. The response of the church to the command of her ascending Lord.
3. Some reasons why we should seek to save China.
4. Methods by which the church may help to carry on the great work of missions. And finally,
5. A forward glance into the new time.

The new century is begun, and we are already writing its history. How shall the twentieth century read? Where and how will it match the prophecies of long ago millenniums? What kingdoms will go down and disappear, what peoples come into an aeon of glorious prosperity? What place shall England and America and Germany take in the march of the ages? And India, and Turkey, and Persia, and Russia, and Africa, and China,—shall they swing into the line of progress, and keep step to the music of the new time?

What shall make the new century distinguished? Shall it go down into history as the great century of the world? Already there are previsions of possible marvelous achievements, such as aerial navigation for practical ends; huge pneumatic tubes for relieving the congestion of traffic between great centres; wireless telegraphy

* Read at the closing Conference of missionaries in Shanghai, February 15th, 1901.

everywhere; electricity carried from countless waterfalls, or possibly caught from the sun—becoming the great manufacturing and motor power of the world; canals connecting the great oceans, and the great lakes with the ocean; and a system of railway almost belting the world. Who shall tell us the limit of discovery? For while the realm of science has been invaded, it has by no means been exhausted, and it never can be exhausted.

Most of the above outlook into the century, and more like it, may be found in a recent number of the *North American Review*. Every night thousands of telescopes, with their great eyes, are peering into the heavens and discovering its far away and long kept secrets. And every day numberless microscopes are gazing into the world where the millions upon millions of bacteria and microbes live, the world of atoms and molecules and centrosomes, and telling us the marvels of bioplasm and protoplasm, and the laws of biogenesis and evolution.

Franklin began playing with lightning long ago, and what multitudes at this moment are still playing with the strange unknown something, which most kindly serves us in such multitudinous ways, and which is to be one of the great forces of the future.

And so in all the sciences, with what intense enthusiasm are they pursued? Vast numbers of new schemes will be projected, and whole worlds of new discoveries perhaps made, in this century on whose threshold we stand. The impossible is always becoming the historic, and marvels seen in vision are by and by quietly read as history.

Such are some of men's thoughts about this century. We cannot doubt it will be a great century. Shall we already begin to question in what its distinguishing greatness will consist?

May we be pardoned if we refer for a moment to an old book which has its stories of a glorious future, some of them perhaps belonging to the present century? Do you ask if there is any hint within its covers of aerial navigation, of pneumatic tubes, of belting the world? Well, there are some things we might consider as marvels, even for the twentieth century. A man who had never heard of a balloon, and never dreamed of flying, a sort of anchorite he was, suddenly found himself in a chariot of glory, and was swept away into the skies. But he did not make a return trip. The chariot of fire only comes to take the weary pilgrim up.

Then there are wonder stories of talking with a person in a far away world, and receiving return messages from Him. Shall we accomplish anything more marvelous than that with wireless telegraphy, or our coming pneumatic tubes? And there is something too about belting the world. "From the rising of the sun to the going down of the same, my name shall be great among the

gentiles." The earth shall be belted with the knowledge of a great name. "It shall come to pass that men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you." It must be the earth shall be belted, for see how from remotest nations men come together. But it is a small thing for the earth to be 'belted.' "The earth shall be FILLED with the GLORY OF THE LORD." Filled with the glory of the Lord! Would not that be great enough to be the glory of a new century?

But there is a second volume to the old book, and there are marvelous things on its opening pages. Out of the heavens comes a majestic person. Do you tell us it is only a little baby? Oh! yes, we know. We have read the story scores of times, and always with an increasing wonder. All the books on bioplasm, and protoplasm, and evolution, have no such fascination as the story of this child. When He was born, a host of true aerial navigators suddenly appeared, and a song such as mortals never heard burst on the night. Wise men sought the little baby, and gave Him their gifts and their worship. The baby grew as other babies grow, but there was a touch of other-world grace and sweetness about Him. Men saw Him in His father's shop, and they said, that boy will make a good carpenter some day.

By and by His heart is strangely stirred, and away He goes into the desert. There He meets and conquers single-handed the great enemy before whom all the world, its greatest and best, have had ignoble defeats. Ah! Is this the baby who lay erstwhile with the cattle? This the little boy so diligent in His father's shop?

Now the work of His life opens before Him, and He performs marvels of power which might lead all the inventors, from Watts to Edison, to bow in silence and awe. He had a masterful power to do certain things—shall we say within the realm of law?—which law, unassisted, could yet never accomplish. Did it suggest that He might be the great Author of those laws which men are seeking to discover, and harness to their chariot of progress?

Hear the boy Milton describe his first gracious work to bless a wedding: "The conscious water saw its God and blushed." See the scales drop off from blind eyes. The tongue-tied mouth bursts forth into joyous thanksgiving. White leprous forms become suddenly fair and beautiful. The furious winds and angry waves are in a moment hushed to peace. Demons are startled from the breasts of maniacs and flee aghast. The realms of the dead are invaded, and dear ones come back from the silent world, as fresh and fair as though the ceremonies of the grave had not been wrapped about them. And look upon this wonder worker, as a glory bursts forth from His

person—the despair of painters, and the marvel of His followers, and men from out the sky appear and talk with Him. Aye! and again look upon Him. He who but just now was nailed to the bitter tree, and who lay in a tomb, rises from the grave with the bloom of immortal youth upon Him. See! See! He rises from the earth,—Where is His air ship? Has He learned the art of aerial navigation?—and soars upwards on a cloud of glory to His home above the stars.

Here is the one celestial product of all the centuries. Did not this one person, by His words and works, His life and death, His resurrection and ascension, make that far away century more distinguished than the great century out of which we have just emerged, with its marvelous inventions and million patents.

What now was this person's thought of life? Surely He could not come but to fulfill some great idea. Did He organise classes for teaching the sciences? Did He leave learned papers on astronomy and biology? Did He give experiments in electricity, X rays, and pneumatic tubes? Did He write of belting the world with railroads and electric wires, or of finding wings and cleaving the air? Can it be that this wonder worker of the ages should not take a deep interest in the latest discoveries of science?

What did He do? He gathered around him a few fishermen and discoursed about setting up a kingdom of heaven in the world, and of the laws and the persons, the sacrifices and sufferings, rewards and glories of that kingdom. And just before He rose into the heavens, He left one last charge to His disciples, "Go ye into all the world, and preach the gospel to every creature."

What does it all mean, the coming of the Son of God from the heavens, leaving His throne, stripping Himself of His glory, living a life of lowly love, and dying a death of cruel shame? Is not this series of marvelous events a witness that man is the one thing of value in this world; a witness that he wears the divine image and has a great destiny, and that momentous issues hang over this dot of a world, and this moment of time? To this Henry Ward Beecher once bore testimony when he said, "I would not take the risk of one soul, if this solid globe were gold and God would give it me." It is of greater moment to save one soul, than to belt and network the globe with railroads and electric wires. Flying may be well in its way, but it holds no place beside the evangelization of the world. THIS is the supreme work of the new century.

Jesus does not look lightly upon science. He knows the exact weight of Polaris, Sirius, and Canopus, as well as their chemical analysis, and the precise arc of their celestial orbits. He balanced the wheeling orbs of the sky, so that in their intervolutions they

move with a marvel of order, besides which man's highest skill is but the bungling work of a little child. He knows all the forces of all the sciences, with which men are clumsily playing. He knows where are all the treasures of gold and silver, the pearls and jewels that lie at the bottom of the ocean, or under the mountains. And He tells us that a single soul overvalues them all; that it is worth more than all the houses and lands, and gold and silver, and pearls and crowns and kingdoms of the whole world. (Matthew xvi. 26). It was with this knowledge of the immeasurable value of man, and with His forecast into the infinite years, that Jesus left as His last command, "Go, preach the gospel to every creature."

How has the church responded to the command of her ascending Lord? During all the centuries there have been some who have sought to spread among the nations the knowledge of the gospel. But it remained for the nineteenth century to witness the attempt to carry the gospel into all the earth. And the new century opens with the daily offering of prayer and praise from nearly all the peoples, and in nearly all the languages of the world. A great change wrought in a single century.

And yet—and yet, the church is still '*playing at missions*.' It is only her knitting-work. Oh! it is hardly her knitting-work. If the church but gave the time and thought and money which are spent on knitting and crocheting! There are indeed many persons giving their time and strength, their money, their prayers, and their love to the work. But the CHURCH! The trumpet call of the Master comes to her ear as the weak piping voice of a telephone, the clarion tones that stir the heart being almost lost in its passage from the skies and down through the centuries.

We once spent a night at Niagara Falls, arriving at midnight and finding a hotel a mile distant from the Falls. The world was asleep. Presently we heard a booming sound, and knew at once it was the muffled roar of the great cataract. That night we were sung to sleep with the lullaby of Niagara. In the morning we woke and listened. Niagara was gone. *Was* Niagara gone? We knew the plunge and roar of the Falls were constant factors through millenniums. But the world had had its resurrection. Scores of wagons rattled through the streets, the noise and din of the world filled our ears, and drowned the music of Niagara's thunder. So is lost the wail of the millions dying without God. So is lost the command of the Master, "Go, disciple all the nations."

You have heard the story of the man in pursuit of a blackbird. He climbed up one tree after another, but on coming near to the branch on which he perched, the bird always spread its wings and flew away. Some one seeing him climbing and panting, inquired if

he expected to catch the blackbird. He replied, "No, but I hope to worry it a little." Does the church expect to accomplish the work, or 'only to worry it a little?' Does the church give one dollar in a thousand of its income to foreign missions? Hardly that. About two per cent of its gifts go to the heathen. Does she give one man in a thousand to the work? Some branches of the church give nearly that. One society has done more. The church which has been called "the little great Moravian church" has given one man in forty-nine, while the remaining forty-eight have taken it upon themselves to support him with their gifts, and uphold him with their prayers. Do Christians, does the average Christian, give one minute per day to prayer and thought for the heathen? It is time for the Church to shake herself from the dust, and to resolve herself into a great syndicate for the evangelization of the world.

But we are in the land which is called, by some strange irony, the Celestial Empire. What shall be said of China? Are there any reasons why the Christian world should give itself to the saving of this people?

We need scarcely quote again the command of our Lord just before His ascension to the skies, a command that should be speedily executed by a militant church. And a quarter of the world are here. It is hard to fulfill the great command with only one ordained missionary to nearly half a million. It is like emptying Boston, or Liverpool, or Berlin, of all its inhabitants and churches and Bibles and Christian institutions, and filling it with stark heathen, whose minds are saturated with superstition and idolatry, and then putting into it one family to Christianize the place. And that is China. The men and women and children are here, all these millions:

"A million a month in China, dying without God."

But if a command were not sufficient, perhaps one might be moved by China's need. What could be more pathetic than the condition of China at this hour, her Capital in ruins and held by foreign soldiers; her sovereign fled to a distant province where gaunt famine is stalking abroad, while demons are let loose in great districts, making death seem better than life to many. See the hands of poor China stretched upwards—to heaven? No! To a blank sky. Oh! we seem to hear from out the midst of this tragedy a deep undertone of wailing, like that which drew Jesus out of His heavens.

Moreover, the West owes a debt to China. If the great apostle owed a debt to all the heathen world, what a debt do we owe for the unspeakable blessings of the gospel and our Christian civilization! But we owe other debts, of wrong we have done to China.

We will mention one. We owe a debt for the introduction of opium into China, a debt impossible to express in terms of money values. Hard sovereigns can never match immaterial spirits. Gold cannot be set over against souls. How feebly can we realise the unspeakable wretchedness and evil we have brought to China in our opium chests? What now can we do but exert every effort to save China?

The law of self-preservation demands that we save China. If China remain heathen, she will be a menace to the Occident. Imagine her hordes of heathen pouring over into the Western world. It cannot be. She must first be evangelized. After China has been regenerated and lifted into a new life, the coming of some of her inhabitants would not wreck our lovely homes and our Christian institutions. The argument from self-preservation alone might well stir the Christian world to effort.

But China is not to remain heathen. There are great promises for the world, of which world China is a part. And right in the midst of a brilliant constellation of such promises, is one bright star with the name of China written upon it in letters of gold: "AND THESE FROM THE LAND OF SINIM." The words seem very beautiful in our Bibles. But promises are not self-fulfilling. For what are they written but as an inspiration to hope and effort? They hold an idea of blessed copartnership between God and His church. They lie there on paper for centuries, it may be millenniums, as lifeless as seeds buried with the mummies in the catacombs. But they burst into life when men spring into effort. It is we that are responsible for the long delay in their fulfillment. So is it that the centuries have come, and the centuries have gone, the generations lived and died, and the great promise, written by the poet prophet two and a half millenniums ago, still lies buried up in the middle of the Bible. Here is a promise whose fulfillment shall set the heavens singing and the earth laughing. Will it not be a *burning shame* if this new century, itself full to bursting with prophecy, shall go by and the church give her magnificent energies to everything else, the meanwhile reading this thrilling chapter now and then on missionary Sabbaths? It cannot be.

We will not write here of China's great future. You will doubtless remember that Napoleon saw in China the future of the world.

Let us then, by the allegiance we owe to our divine Lord, by China's infinite need, by the debt we owe to China, by our own desire for self-preservation, by the thought of the future of this great people, by grateful love to our divine Lover, and pitying love to our needy brother; let us work for the redemption of China, and for the salvation of the world.

But just how shall we work. May we suggest?

1. BY WRITING.—Here is a great field for the Press, for papers and periodicals. Give us live articles on mission life and work, letters, news, children's articles, missionary stories. Make little maps of mission fields. Take, e.g., the West African field of the American Board. Make the home churches familiar with that field, as they are with church life in Massachusetts or London. Sprinkle missionary items through the various departments of your papers, and through every number. And do it in such a way as to make it most telling. Make it as certain that missionary news shall be read as the continually reappearing advertisements of Hood's sarsaparilla, or ivory soap, or pearline, which bring millions to their owners. Never intermit the subject. Follow it up as you follow up some burning question of the time. This is a burning question, THE burning question. Send out, if you will, newspaper correspondents with missionary consecration and fired with missionary enthusiasm, none other—to 'write up' mission fields, as your correspondents write up the South African war, or the siege in Peking. And for all this we who are on the nether side of the world must do what we can.

2. BY TEACHING.—A missionary literature is not enough. We want everywhere men and women filled with a knowledge of the missionary work and with missionary enthusiasm, to impart their enthusiasm and their knowledge to others, and especially to the young: parents in the home to instruct their children, and to make the missionary work a theme of daily and familiar conversation; teachers of schools, from the kindergarten to the university, schools of theology, medicine, yes, and law, all of them, in legitimate times and ways, to speak helpful and inspiring words to their pupils, and sometimes to provide for special instruction or lectures; pastors, from the pulpit, the preacher's throne of power, to speak words inspiring to prayer and effort, and in the home, to drop seeds which shall germinate in many hearts.

3. BY ORGANISING.—In other forms of effort we have learned the lesson well. We have our great corporations and syndicates and our methods which insure that our plans shall reach influentially, not only every city, but also every hamlet and every individual. Let the church also learn this lesson. In her plans for organization, let it be certain that no one shall be overlooked or omitted. As a militant church, let her seek to bring the whole of her great army into the marching ranks.

4. BY COMING.—There must be thousands of young men and young women responding to the call with a glad "Here am I, send

me," all inspired with a sense of wondering gratitude for the high privilege of this great calling. Shall we say that we already have a goodly company in the field? So we feel when, as now, we are gathered together in a time of storm and stress. But when once we scatter, where is this little army? *Lost* in the multitudinous cities, among the surging crowds, and in far away districts. In the end—it seems at present far off—a time will come when no more preachers of a glad evangel need be sent, and the native church shall finish the work whose foundation has been so well laid.

5. BY GIVING.—But what need we say of giving, except that we give royally, give out of 'baptized pocket-books,' give with abounding joy, live to give, earn money to give, save to give, our hearts going with our money. But do we hear that 'we must not pauperise our churches by too free giving? We must raise up a strong independent church.' Yes, and for that we are earnestly working, and continually planning. And when the time shall arrive that the gifts come pouring in in too large a stream, as once in the days of Moses, we will flash the news under the sea, (or shall it be through the sky?!) and say, stop your giving, and begin your hallelujahs.

6. BY PRAYING.—Here is something which the millions of Christians everywhere can do. There is a limit to what may be done in working and giving, but there is no limit to the privilege and the power of prayer. It is still by prayer that the heavens are opened, and the holy dove descends. What gladness and strength and victory shall be ours, when each missionary has hundreds of persons, who make loving mention of us and our work continually at the throne of grace.

7. BY LOVING.—Love is the crown and glory of our gifts, the beginning and end of them all. Love is a little word, but like the twine of the kite, the little ball in the child's hand, it can stretch away into the skies and reach to heaven. Alas! We have hardly *begun* to love China. We wonder at China. We utter our diatribes at China. Sometimes we give our pity to China. But we cannot love China. Oh! and what if He whose loveliness is higher than the heavens above our highest thought of it, had looked on us and said, I can *never* love such wicked, selfish, unlovely creatures. I might possibly live among them a few years. As an infinite stretch of pity I might even die for them. But love them! Ugh! They are so different from us, Father. Were they ever really made in our image? Oh! Jesus might have turned from us with infinite disgust, but so He did not. Even in the Old Testament we must needs have an exquisite idyl to reveal a love which seemed impossible. God loved our souls from the pit. (Isaiah xxxviii: 17, margin.)

And the gospels—what are they but a marvelous love story four times told? Jesus is our great lover.

And we must love China. Icebergs will never thaw out the Arctic Zone. There must come some warm breath from near the world's heart. Love is the lever that shall lift the world. And love shall save China; a fresh, warm, unstinting, royal love, that gives and gives, and still delights to give. Such love, will open depths of love in this dear wicked people as we never dreamed of. The lost chord is found. It is love that is to make the new harmony in China. Let us not hesitate to break our alabaster boxes. The aroma of the precious nard we seem to throw away shall by and by fill this land with its sweetness. Love is not such a strange plant in China. His love first and best, and then ours, shall draw this people by thousands and tens of thousands to Him. "These from the land of China." The word of Dr. Storrs for Turkey, spoken in a time which paralleled ours, shall yet be true here. 'The monogram of Christ shall yet be set upon the brow of China.'

What now does the redemption of this one land of China mean? It means the blessed Word of God in the homes of China's millions, as in our own homes in the sunset lands. It means a great system of education like that in the Occident. It means an extensive literature, reaching also the millions. It means an entire change of medical ideas and practise. Think what it means to work for such ends as these, and for a quarter of the world. But it means also a network of railroads and telegraph lines throughout China. It means the opening of the mines of China, the starting of new enterprises, the establishing of new mills and factories for the production of all kinds of goods,—a thing not to be deplored save by men whose brain and heart are shut up within their pocket-books. It means new inventions and discoveries, when China is jolted out of her millennial ruts. It means her disillusion and disenthralment. The eyes of China shall never more be set in the back of her head. It means, and this is the glory of the new time, a new and righteous government, new laws, new homes, new men.

Impossible is it? It stands in prophecy; it shall be read in history. What were our own ancestors fifteen hundred years ago? Pagans. And who could have guessed their future? China too shall have her resurrection. Oh! this is not poetry, save as poetry is the expression of the highest truth. This is poetry, God's poetry of the new creation.

We seemed to dream. It was the last day of the twentieth century. We found ourselves in a lovely park of this metropolitan

city, where an immense audience was gathered, to celebrate the praises of this great century. The orator of the day spoke with a kind of pitying wonder of the aeons gone before. He said: Not to go back into the so-called dark ages, let us compare the century now closing with the one just preceding. To be sure, that age held some interesting discoveries, far eclipsed of course by those of our own time. But it was a century of strange barbarities, cruel selfishness, and mutual recriminations and animosities. We can never forget what a strange and tragic close it had. Our own fair land, where now reign peace and love and plenty, was then filled with strife and carnage and unspeakable atrocities. It almost seemed as if we must perish like the great nations of antiquity. Even now I shudder when I think of that time. Added to all the rest, it was an era of female infanticide and lily feet, and polygamy, and household slavery, and opium taking, and unnameable sins, long since, thank God, relics of a barbarous past.

A change came over the spirit of the time. In the Occident, the century had begun with dreams of aerial navigation, and pneumatic tubes, and electric power carried every whither, and railways that should almost belt the globe. And such discoveries have indeed gone on in a marvelous way. But meantime men began to weary of their jealousies and rivalries, and there soon emerged a spirit of love, which was the beginning of a new heaven and a new earth. Fighting gave way to blessing, and piling up gold to generous giving. The great discovery was made that the interrelation of nations could be conducted, not on the old methods of grasping selfishness, but on the older and everlasting principles of universal benevolence, that so indeed nations became great. Their thought was not centered on the question of how they could wring the most from China, how they might gain the greatest opportunities for commerce. But her Ministers, blessed men, labored with a singular devotion for her government, her laws, her regeneration and uplifting; for preparing my beloved land to stand a queen among the royal nations of the world, with the fair diadem of righteousness upon her brow.

Men at last discovered the thought of God in the creation of the world. The greatest discovery of all the ages it remained for this century to make, shall I say it was found in an old book, in which are contained the 'cathedrals of thought and of faith,' and which has become the classic and rule of our time?—a discovery of the worth and dignity of man. Hitherto there had been diligent search in the bottom of the ocean for pearls. Suddenly there began to be a great enthusiasm in the search for pearls in men. Men went every whither, often risking their lives, in search of them. They worked among the unpolished and ignorant and degraded, as they

had once worked upon some rough stone, cutting and polishing the crystal within it. With what enthusiasm of delight they watched the soul as it began to shine. And now the world is everywhere brilliant with jewels such as no Kohinor could ever match, jewels that have in them the marvelous power of gaining a higher lustre as the years go by, and that shall shine with a celestial splendor in the city of God.

Oh! blessed men and women, that set themselves to do the work for which the ages were waiting. And blessed are we that have lived in this glad century. What shall the next century be but the fulfillment of the Apocalyptic vision, the coming down of the new Jerusalem out of heaven?

The speaker ceased. The vast congregation, till then listening with rapt stillness, suddenly burst into singing the magnificent Hallelujah Chorus of Handel's Messiah, "Hallelujah, hallelujah, hallelujah!" Such a burst of hallelujahs we never heard.

The song ended, and the last echo died away. Presently the sky above seemed to grow ruddy with the deepening feet of angels, and the air was tremulous with song. Strains of music, other-world harmonies, floated down, which by and by gathered itself into words and sang, "Glory to God in the highest, and on earth peace, good will to men."

Ever since that time we have understood what is the great work of this century.

*Native Church Organization.**

BY BISHOP MOULE.

I HAVE been asked to open the discussion this evening by presenting you with some brief account of the organization of native churches which have grown up in connection with the work of the English Church Missionary Society. I accepted the invitation, but with a strong sense of the difficulty of presenting a clear view of the subject, without historical references and geographical description, for which there is hardly room in a paper of limited length. My references will all be to the native churches connected with my own Society, not because I have paid no attention to what other churches and missions have done, but because I know my own work best. I shall be glad also of any suggestions by which our system may be improved; and glad also, if it so happens, to furnish suggestions to my fellow-labourers. I have in the past studied more than one experiment in church organization with interest,

* A statement presented at the Missionary Conference held at Shanghai February 1st, in the Presbyterian Press Chapel, at the request of the Missionary Conference Committee.

notably the late Dr. Nevius' work in Shantung, that of the L. M. S. and other bodies in the Amoy region, and an interesting account of the growth of self-support in the Baptist congregations of Burma.

I suppose the Missionary's instinctive tendency, when he first finds himself among Christian brethren gathered out of the heathen, young in the faith and not untouched by the iron rod of persecution, is to view them as quite sufficiently tried by that, and to resolve to lay on them no other burden than that inevitable trial. He is come to 'impart unto them the gospel of God.' He thinks he would gladly add his own life also, so dear are they to him for his Lord's sake, and with these sentiments it is, perhaps, not strange that he should be reluctant to ask them for money on any pretext whatever. My younger friends, who have come into the field in a more enlightened age, when the errors of us seniors are beginning to work their own correction, will perhaps hardly follow me. But, to the best of my knowledge, in none of the early missions of the 18th and 19th centuries was any attempt made to lay upon native Christians the support of their own church ordinances; or, on the other hand, to make them, in any real sense, sharers in the task of church government and discipline. I write under correction of course. But, if I am not mistaken, each and all of the pioneers of the great missions in Africa, India, among the red men of North and South America, in the islands of the Pacific, and also in the beginnings of what is now the great work in China, which were all that existed when I reached this place in 1858; each and all of those great and good men seem to have had as their watchwords, "I will not be burdensome to you;" "I seek not your gifts but you;" and cost what it may I am resolved "to preach to you the gospel of God without charge."

It is true that at an early period, e.g., in South India, the Shânars of Tinnevely were taught the privilege and duty of Christian charity by the fathers of the mission there. And fifty or sixty years ago we used to read of collections, after each service, of handfuls of rice, or clusters of plantains, or cowries, or pice, intended to go into the various charitable treasuries of the congregation. Among these I remember widows' funds, tract and book societies, provident funds, sometimes a home-mission fund. But meantime every church officer, the very few ordained and the more numerous lay readers, catechists, school masters, and so forth, were to a man paid by the C. M. S. and governed by its missionaries and committees.

It is just over forty years ago that the Rev. Henry Venn, honorary clerical secretary of the C. M. S., and probably the ablest of a succession of able men who have given their unpaid services as chief secretaries of that Society, first gave practical attention to

this serious, however natural, mistake in missionary methods. He had then, or soon after, as a colleague in the secretariat, a retired missionary from South India, the Rev. Christopher Fenn who, fresh from the field and its problems, was able to furnish trustworthy information regarding the conditions of life, the resources, and the natural and religious idiosyncracies of the already numerous Christians of the Tinnevely villages. Mr. Venn came to the conclusion that the habit of dependence, for everything connected with religion, upon the foreign missionary society was at once an anomaly, as compared with any period of church history, and full of the seeds of weakness for the future. Giving, at first, his chief attention to South India, by direct communication with leading missionaries, and by furnishing them with tentative proposals for native church organization, Mr. Venn took the first steps of a progress towards the *self-support*, *self-government*, and *self-propagation* of native churches which has spread from South India practically into all the regions in which C. M. S. agents are at work.

With regard to *self-support* it is enough to record that he urged missionaries to teach their flocks, with unflagging reiteration, that it was *their* duty to maintain the teacher or pastor who ministered to them the means of grace; that the foreign churches owed it indeed to the Redeemer to carry the gospel to all the world and make disciples of all nations; but, that done, it was by no means either obligatory on the foreign church, or wholesome for the churches of converts, that these latter should be suffered to do nothing for their own spiritual improvement or the education of their children. The church's duty was to evangelize, and the church of England must bear her share in the work. But, on the other hand, the converts if genuine would not only hunger for the truth, but take steps at their own expense to provide themselves with the ministry of the word. And, my admirable Friend and Leader used to urge, one great duty of missionaries is, at the earliest possible moment, to devolve upon their converts the task of supporting their own pastoral ministry. It might be necessary for a time to supplement the native treasury with an estimated sum so as to make up a "living wage" for its ministers, but this should be so arranged that the rate of assistance automatically decreased from year to year, while the native contributions increased.

But Mr. Venn held and taught that self-support necessarily implied *self-government*, always tending to independence of foreign control as such, in proportion to the diminution of the foreign subsidy. And with a view to self-government he drew up a scheme of councils or committees, to which should be deputed every detail of secular regulation or business implied in church organization, as

well as matters of a more spiritual nature, relieving the missionary committees or conferences of these cares entirely.

As adopted and adapted in our Mid-China Missionary Districts Mr. Venn's system embraces: 1. *Vestries* (as we should call them in England) or committees formed of the Christians worshipping in one chapel or room. 2. *District Councils*, or committees of pastorates, each consisting of deputies elected by all the vestries under one pastor's care and presided over by him. 3. *Departmental Councils*, each made up of all the pastors within a department, with representative deputies from each pastoral district, and having as chairman, so long as any foreign subsidy is received by this Departmental Council, a missionary nominated by the Missionary Conference of Mid-China and approved by the Parent Committee in London.

In Mr. Venn's scheme there was beside a Provincial Council, intended to aggregate all the Departmental Councils of the province. This last we have not adopted.

The constitution and functions of the three graduated committees, which are in actual use among us, are as follows:—

1. *The Vestry* comprises all the male Christians who worship in the same chapel or room. When sufficiently numerous these, presided over by the pastor of the district, elect a warden or wardens, whose duty it is to advise and lead their fellow-Christians in the pastor's absence, to collect from them contributions to the common chest for church maintenance, and to report the sufferings, the misconduct, or any important affairs of the members of the congregation which require the pastor's attention. From the Vestry one warden at least is deputed to represent it on the District Council.

2. *The District Council* has as its members the deputies from the Vestries just referred to. It meets periodically—with us twice a year—under the pastor as chairman. The functions of this Council are to receive the contributions to the church fund collected and sent in by the Vestries and transmit them in whole or in part to the Departmental Council, to assist the pastor in dealing with cases reported by delegates from the Vestries, and to elect from the whole membership a certain number of delegates to attend the Departmental Council, which is also convened twice a year.

3. *The Departmental Council* is composed of all the pastors in the Department and lay delegates representing the several pastorates. Such delegates must be communicants, and a majority of them must be independent both of the C. M. S. and the native church for their income or means of subsistence. The functions of this Council are to receive and apportion all moneys intended for the support of the church, whether collections from church members and catechumens, grant-in-aid from the Church Missionary Society, rent of church

lands, or interest on funds invested in the Church's name. It rests with this Council to fix the rate of the pastor's stipend, as well as allowances for house rent, travelling, church repairs, etc. But in all such financial arrangements the decision lies with the "independent," i.e., unsalaried, members of the meeting. Besides its financial duties this Council has also the right to choose and recommend to the Bishop candidates for the ministry and ask his sanction to arrangements for filling vacant pastorates, either by transfer of presbyters from other charges, or by the ordination of new presbyters. It may also address the C. M. S. Conference in cases where missionaries, without violation of the principle of mutual independence, may assist the pastors in the execution of their functions. The chairman of this Council, so long as the C. M. S. continues to subsidize the church fund, must be a clerical missionary nominated by his brethren in the Missionary Conference and approved by the Parent Committee in London. And the minutes of the Departmental Councils, are read by their respective chairmen in Conference for the information of the members, though not for discussion. I have called the third, or highest grade of Church Councils "Departmental." We have three such Councils in Chèkiang. To two of them the term is strictly applicable. The Ningpo Church Council represents four pastorates, all within the Ningpo Department. The T'ai-chow Council in like manner represents two pastorates, both within T'ai-chow Fu. Our third Council, however, goes by the name of the Hangchow-Chuki Council, of which Chuki belongs not to Hangchow but to Shaohsing Fu. This Council consists of pastors and delegates from Hangchow city and from Western and Eastern Chuki. This is, however, as we hope, a temporary expedient rather than a definite violation of the departmental principle. Chuki, which depends much on Hangchow as its chief market and place of business, was also in the first instance evangelized from Hangchow. And until the mission in the great city of Shaohsing, which is its natural capital, develops greater energy on the one hand, and the missions in Hsiens dependent on Hangchow are organized into a pastorate or pastorates on the other, the arrangement, though a breach of symmetry, is not without its advantages.

The subsidy of the C. M. S. to a council fund is, in the first instance, estimated by the Missionary or Missionaries chiefly interested in the district, with the advice of their brethren in Conference. If on representation to the Parent Committee the estimate is sanctioned, it is paid through the treasurer of the Station to the treasurer of the Church Council, on the express condition that it shall be reduced 5% each successive year until in twenty years it is extinguished. In some instances the annual reduction is smaller and

the period of extinction more distant. But, I think, the 5% rule holds in all three of our Chekiang churches.

I have observed that Mr. Venn's Provincial Council has not yet been adopted by us. Some five years ago I had it in mind. The desirableness of fuller and more frequent exchange of views between missionaries and natives of intelligence, whether clergy or other converts, had become more and more obvious and pressing during many years; but on the whole it appeared to me that a Synod, with a wider and more varied representation than that prescribed for the Provincial Council, would be an even more useful addition to our machinery than that. Accordingly after a meeting with, so far as was possible, all my Presbyters, English and Chinese, in 1896, the constitution of such a Synod was resolved upon; a first meeting was held in December, 1897, and we met again at the end of 1899, when our original draught Constitution was modified, and I think improved, on the motion of native members. As then revised it is as follows:—

"a. The Bishop to be President.

b. Membership to include

- i. All clergy, European and Chinese.
- ii. Two independent delegates elected by each native Council.
- iii. One representative of English medical and other lay missionaries elected by their brethren (lay).
- iv. Two representatives of unordained native catechists elected by their brethren.
- v. Two representatives of native school masters elected by their brethren.

c. Two members of Synod, one English, one Chinese, to be elected as secretaries at each meeting of Synod, after prayers.

d. The resolutions of Synod to be forwarded to the C. M. S. Conference and to each native Church Council to facilitate their consideration and adoption.

e. The Constitution of Synod to be altered only on the vote of two-thirds of the members present."

It is early to pronounce on the useful working of this new Council. For myself I have no doubt that such Synod, improved by modification of rules under my successors, if not myself, is a necessity for the sound development of the native church. And I gather, from documents on church organization which have lately reached us from the C. M. S. Parent Committee, that they are looking in the same direction.

A word or two regarding *self-support*. Mr. Venn's principle, which has been affirmed by us ever since he propounded it, and is in

my judgment a wise one, was that it should not be left to the congregation to support its minister *by direct payments*. In conformity with that principle we have one church chest for each Departmental Council, comprising two, three, or four pastors, each with from two to seven or eight "vestries" in his pastoral district. Each chest is replenished with the gifts of all the Christians in its department, supplemented by the Church Missionary Society's annual grant, interest on deposits in Shanghai securities, and, in T'aichow, rental of church lands.

To instance more particularly in one of the three Departmental Councils, the one called the Hangchow-Chuki Council. The treasury administered by this Council, besides the Society's grant-in-aid—a decreasing sum of now about \$100—and some \$60 odd, interest on a small capital accumulated by recent surpluses added to a small nucleus subscribed by Hangchow Christians before they had a Pastor of their own, is replenished year by year by the contributions of native Christians, both those who are scattered over the Chuki Hsien and those who dwell in Hangchow city. Each Pastor is paid out of the aggregate fund, so that Chuki Christians help to pay the Hangchow Pastor and *vice versa*. For the past two or three years indeed the latter has been the case, since the collections from Christian natives in Hangchow were more than enough to pay the Hangchow Pastor.

Last year, I fear, will have emptied our treasury, since hardly anything can be collected from the plundered Christians of Chuki, and probably not more than 10% or 20% of the average from those of Hangchow.

The contributions in the older pastorates, those of the Ningpo Department, were, in my opinion, to some extent discouraged by the high level at which the salaries for the first pastors were fixed. Those appointed during the past fifteen or twenty years have been paid less, and the sum requisite to meet the annual stipends and other allowances being more within the limits of the people's strength, collections have been more easily made. Of late, however, the Ningpo Fu collections have shown some improvement, partly the result of a weekly offertory in the chief church.

In T'aichow, land endowment was encouraged by Mr. Hoare (now Bishop of Victoria) and has developed considerably. In each pastorate the church holds lands worth nearly \$1,000. It is held, however, in the name of the Departmental Church, not in that of the particular pastorate. The system has its drawbacks, both in the fluctuations of the market and the difficulty of finding in the churchwardens that combination of capacity and probity which would secure to the church the full value of its property.

In bringing this imperfect sketch to a close I would take the opportunity of correcting a mistake made by the very friendly reporter of our discussion in the *Daily News* of February 4th. I did not mean to imply that "the invaluable native Pastor" whom we had lost, was killed by violence. We lost neither Pastor nor people by the sword. The Pastor himself the son of one Presbyterian and brother of another, came away with me from Hangchow in August, but returning thither immediately, finally wore himself out and died of heart disease at Shanghai on November 11th. He had so completely the confidence of his Hangchow flock that his absence alone is likely seriously to diminish the contributions of that church. And Chuki will take long, I fear, to recover sufficiently from its calamities to resume its rate of contribution to the fund, which in the year before last exceeded \$200. I earnestly ask my readers for a share in their prayers on behalf of our much tried Christians.

Medical Mission Work in China.

BY O. L. KILBORN, M.A., M.D.

THERE can be no two opinions as to the *suitability of China as a field* for medical mission work. Here we have all the conditions—profound ignorance of even the simplest laws of health, all-pervading ignorance of, and superstitious notions as to, the causes and methods of treatment of disease, an absolute lack of anything approaching science in medicine and surgery, and perhaps we may add as a very suitable condition, an unreasoning prejudice against foreigners.

Chinese physicians and surgeons abound, with specialists in almost every department. The only qualification required is the ability to induce people to take their prescriptions. Yet if they would be successful, they must be able by many fine words and clever promises to collect good fees, invariably in advance, and solely for the purpose of buying the necessary ingredients for the required dose; never for profit! They must be equally clever at finding a plausible way out of the many difficulties into which they fall. The most common expedient is perhaps to charge the patient with having eaten some kind of food which is inimical to the healing process.

We are all familiar with the *uncleanly habits* of the Chinese. For the average individual baths are rare events, especially in winter. The great majority of the Chinese people live in houses without floors, often without ceilings, usually with leaky roofs. Hence dirt

and dampness above and below. I once heard a farmer tell how in a very dry time there came one night a most refreshing rain. He expressed the measure of his gratification by declaring that the house began to leak all over, and the whole family had to get out of bed to avoid a wetting.

Windows are of paper or of boards. Hence dark interiors, and, just as in the days previous to the introduction of glass windows in the west, there are accumulations of dirt everywhere; and dirt always carries microbes and disease. The one saving feature of the Chinese house is the all but universal system of ventilation, undesigned, but perfect in its working. Great holes gape in the gables, under the eaves, between the tiles and around doors and windows, thus providing for an abundance of fresh air. Another undoubted safeguard to health is the universal practice of drinking boiled water, either clear or as tea.

Refuse of every description is thrown in the nearest convenient spot, usually the street, and the streets are cleaned annually by the heavy rains of summer. But drains, public and private, are often completely choked as the result of years of neglect.

We sometimes hear the remark with the query, "How do the Chinese manage to survive amidst such extremely unsanitary surroundings and unfavorable conditions?" The answer is that they do not survive as many are apt to imagine. They fall ill and die, at a rate which would appal us if we could only know the figures. I believe it is quite possible that the death rate in Chinese cities, if not in the country as a whole, is double that in Western cities. Especially is this possible when we consider the enormous infant mortality; this apart from the awful loss through the practice of female infanticide. Pulmonary consumption is exceedingly prevalent, small-pox is never absent, and cholera epidemics come every few years as a matter of course. One could give many *instances illustrative* of the ignorant and superstitious beliefs of the Chinese. Small-pox is in the bones and measles in the bowels; they must come out for the good of the health. Hence we never hear of any person "catching" small-pox or measles. It always "comes out." The Yin and the Yang, fire and water, and wind and "chi," play havoc with the Chinese internal economy. Malaria is due to the presence of demons, which take possession at the shaking time. A carpenter who used to work for me, nearly drowned himself in a pond, trying to get away from the malaria demons. He afterwards followed somebody else's advice and went to stay over night in a yamén. But the demons pursued him even there. Later on it was found that demons and quinine were totally incompatible. *A patient once told me a long story* about a previous illness, when his life was

just saved by the prescription of a famous doctor. The prescription called for three dried centipedes along with other things. He bought the ingredients, pounded them up in a mortar, made the usual decoction, and took it after the recognized fashion, as much as he could drink at one dose. Presently the most awful pains developed, with really terrifying results, but after a long drawn out illness, he recovered, that is, his life was saved. One is reminded of the small boy's composition on "pins," in which he stated that "pins had saved a great many lives." His explanation was "By people not swallowin' of 'em!" This man's life was saved by not swallowing quite all of the poisonous dose. "Ah, but that was a wonderful prescription," said the patient.

Water, even the cleanest, is believed to be the worst possible application to a wound. It will cause suppuration. But the foul smelling mud taken from the bottom of an old drain is a sovereign remedy. Another application is the "1,000 feet soil," that is, soil presumably trodden by 1,000 feet. It is usually taken from the doorway of a house.

What large numbers of *blind* men, women, and children are seen in every part of China, the result of lack of cleanliness, of small-pox, of a disease following those paroxysms of uncontrolled anger which the Chinese seem to regard as a mark of manly or womanly strength; and as a result in very many cases, one is bound to say, of the lack of the simplest measures of treatment which would have averted the sad affliction. A young man with sore eyes gave me as cause the fact that he had driven a nail into the wall in the kitchen, all unconscious that that was an unlucky day for driving nails. A fine looking old man, a *Buddhist priest*, come to me bringing a patient, who he said was his adopted daughter. The young woman, torn with a hacking cough, was so weak that she could hardly stagger from her sedan chair to the consulting room. It did not require a lengthy examination to assure me that the patient was in the very last stage of pulmonary consumption. One could not but shrink from the sad duty of telling the old man our utter helplessness in the face of such conditions. The nature of the disease was explained, and the statement made that the young woman was certainly beyond human help. The old man listened attentively till I had finished, then politely but firmly replied, "You are entirely mistaken. She has no disease of her lungs. They are perfectly sound." "I, too," said he, "am a physician of no small reputation, but I am not a surgeon. I heard of the foreigner's skill with the knife, and so brought my daughter to you." He then proceeded to enlighten me as to the true nature of the case. Many months ago a small tortoise was discovered grow-

ing in her abdomen. It had grown rapidly, till now it was about the size of one's hand. It lived upon the patient's blood, drank it at regular intervals twice or three times a day. Its head could be felt distinctly, moving from side to side, and so on; and there were many more details which his cleverness had been able to discover. About eighty of the most famous physicians had pronounced upon the case, or prescribed for her, but all to no purpose. Now the problem was to extract the tortoise. Would we use the knife? and proceed at once, in order to save life? The old man's tortoise was soon discovered to be the pulse beat of the abdominal aorta, easily felt in the then emaciated condition of the patient. Needless to say we were fated to form simply the eighty-first in the long list of doctors who were unable to remove the tortoise. Alas for the fate of the poor patient if the anxious father should have been so unfortunate as to find some one bold enough to undertake the operation!

We are agreed already that in China we have a field than which there is no other more in need of the saving truth as it is in Jesus. May we not agree as well that in no other country is there a more urgent call for that particular form of propagation carried on by the medical missionary?

THE MEDICAL MISSIONARY.

It is difficult for us who live in the twentieth century to conceive that away back in the nineteenth, medical men should have been invited, and should have come to China as medical missionaries who had no thought of spending their lives in China, but merely one short term of years; who had no intention of doing other than medical and surgical work pure and simple, while their ministerial colleagues did all the evangelistic, who in some cases were not even Christian men.

The medical missionary as we think of him now-a-days, is a man (or woman, as the case may be), who first and foremost is a consecrated Christian worker; who is an earnest, intelligent student of the Bible; and who has had experience in Christian work in the home land. He is a qualified medical practitioner, who has taken the regular college course in medicine and has passed the requisite examinations and obtained the standing required for practice at home. He has had impressed upon him an overpowering sense of the tremendous need of the heathen, and has responded by consecrating himself, not for a short term of years only, but for his whole life, to the work of carrying the gospel into the dark places of the earth. Before coming to China, he has obtained as much practical experience as possible in the practice of medicine and surgery; if possible he has acted as house physician and surgeon in some large

hospital. He has in addition taken special training in eye diseases and skin diseases, and in as many other specialities as possible, because the medical missionary must be his own specialist. He must frequently work without help or advice from any one; must rely wholly upon himself in making important diagnoses, and carrying out difficult treatment, whether medical or surgical. Therefore, too, the medical missionary should be a man of well-balanced judgment and sound common sense; and moreover he should in common with his colleagues, understand the "science of getting along with people," not only with his colleagues, but especially with the Chinese. No member of the mission will come into closer relations with all classes of the Chinese than the medical missionary. He should therefore be kind, tactful, and considerate.

THE MEDICAL MISSIONARY AND THE CHINESE LANGUAGE.

A fearful mistake is made in the case of many a medical missionary, when on first arrival on the field he is immediately pushed, or allowed to fall, into the work. How often have we read, in magazine article or book, "Dr. Blank had no sooner arrived than a most pitiable case presented itself for treatment. The doctor had not the heart to turn the poor man away. By the aid of an interpreter, treatment was given, and from that time on, patients came in increasing numbers, until little or no time was left for study." It is like the story of the first glass which leads slowly but inevitably down the steep grade to degradation and ruin. Such is the fascination of medical mission work, that once begun, it slowly but surely increases until it absorbs one's whole time and attention. In a few months the new doctor has picked up enough of the language to get along fairly well in the dispensary. Some one meantime protracts the unkindness by doing all the preaching for him, to both out-patients and in-patients. And the ever increasing and pressing duties of his hospital and dispensary finally crowd out the last hour that had been set for study. In a year or two, what have we? A man immersed in one continuous round of purely medical and surgical work; worrying along with a sort of hotch-potch pidgin Chinese, chiefly a collection of phrases used in the hospital; utterly unable to preach a sermon, or give an address in Chinese; wearied with every attempt to carry on a conversation with a Chinese on any subject other than medical, and in fact about discouraged with his prospects of ever being any better off.

What is the *final outcome*? Unless a radical break is made, and the man is given the opportunity and takes it, to acquire a fair all-round working knowledge of the language, the chances are that his first term of five to eight years, is also his last term. Because of his lack

of language, he has never been able to enter into any spiritual work, the real work for which he came to China. Because of his lack of language he has failed to come into sympathetic contact with the people, and the work that he did do, had become a wearisome monotonous drudgery. Little wonder that the man reverses his judgment as to his life-work lying in China; and one is lost from our number, who, placed under more favorable circumstances at the beginning, might have given twenty, thirty, or even forty years of valuable successful work for Christ in China.

With all my mind and strength, I would *protest* against the disastrous, the suicidal policy of urging or allowing the medical missionary to begin work before he has a fair knowledge of the language. Probably the ability to give a fifteen or twenty-minute address, which is thoroughly understood by a Chinese audience, would be a better test than a limit of time. I bespeak then for the medical missionary just as much consideration in regard to the language as any other class of missionaries enjoys. He should have just as much time absolutely free for study at the beginning; and for the first eight or ten years his work should be so arranged that he may have necessary time for daily study. The medical missionary will come into very close contact with all classes of Chinese, from the highest officials down; therefore he should be free in conversation. He should be able to preach readily, because he must preach constantly to his patients in dispensary and ward. He should acquire gradually but surely a good knowledge of the classical language, in order that he may assist in the great work of translating or making medical books for the Chinese. This last is a work no other class of missionaries can be expected to do.

In a word, the medical missionary ought to have just as good a chance at the language as his ministerial colleague, and ought to aim at just as high a standard. His future success in the work, his influence upon the Chinese community in which he lives, the measure of his affection for the people and for his life-long work among them,—all will be directly affected by his freedom or otherwise in the Chinese language.

THE HOSPITAL.

While he has been studying the language, he has at the same time been studying the people—their habits and customs, their modes of acting and thinking. What a power he will have acquired if he has learned true sympathy with the Chinese; if he has learned to "put yourself in his place," *i.e.*, to see things from the Chinese point of view, as well as from that of the foreigner!

Now then that he has acquired all the skill possible by preliminary years of training, he is ready to begin medical mission work proper. He may have a well-established hospital, in which his duty is but to continue the good work of his predecessor. But his may be an entirely new work, without buildings or site. A momentous question comes up for decision,—shall it be a native building or foreign? If sufficient funds are not immediately available to buy land and erect new buildings, by all means let us make the most of what we can get and go ahead. It is astonishing how little difficulty there is in doing most excellent work in native buildings which have been cleaned up and adapted. On the other hand, if the funds are available, by all means let us have the *foreign building*. The advantages are cleanliness, light, air, and convenience of arrangement. Make the roof and outside finish after the Chinese fashion, if you wish; but the inside should be foreign. Every room ought to be light, well-ventilated, clean, and capable of being kept clean. If there is sufficient land in the site, the hospital should be erected in detached buildings according to the pavilion system. The wards may be one story or two, as desired. If on a suitable street, the waiting-room may very properly be the street chapel, placed close to the street and available for preaching to patients or the general public every day in the week. Here the assembled patients hear the gospel preached for at least half an hour each dispensary day. Afterwards patients are called into the consultation room in groups of six to ten at a time, and are seen one by one, according to number, by the physician in charge. Some are taken into the private consultation room for more careful examination; others into the dark room for examination of eye, ear, or throat and nose, by reflected light. Some pass into a convenient room for washing, applications, and bandaging; while all pass out sooner or later through the dispensing room, where their medicines are handed to them over the counter with all necessary directions, and they return to the big gate by a route different from the one by which they came in. *Each dispensary day*, which may be three or six days a week, suitable cases are advised to come into the wards for treatment. For each case which comes in on such advice, probably two fail to appear. The chief reason for this is the adverse advice they get in their own homes and from their neighbors. They return home with mind made up to come into the ward for treatment, but their fears and superstitions are played upon, till they begin to dread the direst consequences of so trusting themselves in the foreigners' hands.

Some hospitals provide simply the rooms and the beds. Patients bring their own bedding and take possession. They also bring their own rice and kitchen utensils and prepare their food in the hospital kitchen.

Other hospitals are managed more in accordance with Western ideals, and though involving much more labor and responsibility, I very much prefer this method to the first. Each in-patient on arrival is made thoroughly acquainted with the use of a good-sized bathtub. From the bath-room he is taken into a ward supplied with every requisite from the hospital store-room—clean clothing, bedding, and bed. A plentiful supply of good food, prepared by hospital servants in the hospital kitchen, is spread before the patient twice a day; this includes meat in small quantities twice or three times a week. Thus by thorough cleanliness and a sufficiency of good food, the cure of a goodly proportion of in-patients has already begun.

It is surprising how *little fear* the average Chinese patient has of the *operation room* and of operations. But this is doubtless explained by their total ignorance of the dangers of anesthesia and by their excessive confidence in the foreign doctor. The fact is, the Chinese bear surgical operations remarkably well, and as a rule convalescence rapidly. We sometimes see it stated that Chinese bear pain well, but in my experience there is very little difference between Chinese and Westerners. The great majority are extremely afraid of even the smallest prick, and they will very gratefully receive the anesthetic, cocaine, or chloroform.

I used to think the Chinese would be *afraid or suspicious of the dark room*, where we take them for eye examination, but in practice, strange to say, have found no difficulty.

There is no doubt of the *danger of trouble* arising if a death should occur in the hospital during the first year or two after opening, especially if such death should follow a surgical operation. We always endeavor to avoid such a danger, as far as possible, by receiving as in-patients selected cases only. But should death threaten from any cause, probably the best course to pursue is to send the patient home to his friends; or in case he has no friends or relatives, let him be taken charge of by the street official. In an old established work, a death in the ward may cause no anxiety.

Once settled in the ward, the new patient does not require more than about two days to get to feel quite at home. By conversation with his fellow-patients, and with the attendants, who if possible are Christian men, and by daily experience of the personal kindness of the foreign doctor, his concern for his

own safety speedily disappears; and as the days pass by, the awesome fear with which he had been taught to regard the fierce foreign devil, melts away, and soon gives place to warm feelings of affection and esteem. Just here becomes manifest the peculiar place and power of the hospital in the great work of preaching the gospel.

SPIRITUAL WORK OF THE HOSPITAL.

What is the purpose of the medical missionary in coming to China? Most emphatically,—to preach the gospel. What is the purpose of the hospital? The answer is the same,—to preach the gospel. The preacher's workshop is the chapel; the teacher's the school; the hospital is the workshop of the doctor. The essential character of the product of all three is the same, though the methods are different.

I am quite ready to admit that the medical missionary must spend much more of his time, many more hours in the day, in the work of healing the sick than in preaching and teaching by actual word of mouth. BUT IS NOT THE WORK OF HEALING IN REALITY THE PREACHING OF THE GOSPEL? If the missionary in China were limited to the one form of preaching, by word of mouth only, the progress of Christ's kingdom would be indeed slow. But we must preach by deed as well as by word, and is not the work of healing the very best exemplification in conduct of that most wonderful thing in the world—LOVE? At any rate, it is a concrete form of preaching, which even the most ignorant, most suspicious Chinese can understand.

First, Dispensary Preaching.

Each dispensary day the word is faithfully preached to the patients assembled in the waiting room. The preacher is the ministerial colleague, or a Chinese evangelist, or best of all, the doctor himself. To no one will the patients give a more attentive hearing than to the doctor. In the dispensary, tracts and Scripture portions are distributed, at least something to each new patient. Tracts may also be posted upon the walls, and these, many patients read while waiting their turn to be called to the consultation room. A large number of these out-patients come but once, and many more for a second or third time only. Hence the time is too short to learn much; yet the good seed is sown and every little helps in bringing the precious truths before the people. The dispensary is often lightly esteemed for the value of its work, whether scientific or evangelistic. Yet surely dispensary preaching is quite as effectual as street-chapel preaching, for the length of time during which it is

carried on. And one always has the advantage that the dispensary congregation does not continually change, nor does it run away in the middle of the sermon.

Second, Ward Preaching.

It is easy to understand that the ward is the place where we get the best results, both medical and spiritual. In most hospitals in China, it is the practice to hold a daily morning worship, either in the hospital chapel or in a large ward. At least one extra service is held on Sunday, and often a Bible class on a week evening. Tracts and Scripture portions are distributed freely among the patients. Christian books and periodicals are on file and are easy of access to all who can read.

Now it is very difficult to preach to people who hate us, or who are suspicious of our motives; who despise us as low, ignorant outsiders, and pity us because we are so unfortunate as not to have been born in China. But the effect of even a short stay in the hospital ward, with the kind care and attention, and physical benefits received, is in nine cases out of ten, to substitute for suspicion, confidence; for lofty disdain, respect and esteem, and even love. Could there well be a better preparation of the Chinese mind and heart for the reception of the message we bring? And because the doctor is of necessity the special object of the patient's gratitude and regard, so any word of teaching or advice from him will be believed and heeded, as it will not be from any other foreigner. Hence the paramount duty of the medical missionary to be his own hospital evangelist. This by no means precludes him from obtaining the assistance of his ministerial colleague. But the fact remains that for the most successful spiritual work, the doctor must take the principal share of teaching and preaching in both ward and dispensary. There is another essential to the best results, namely, a *hospital native evangelist*. Such is its importance that the place is worthy of the *very best* Christian character that the church can produce. He should be a man of good natural gifts, preferably not of the literary class, and, above all else, a man of sterling integrity and one who has imbibed deeply of the spirit of the meek and lowly Jesus. The work of this man will be daily conversation, Scripture reading, and prayer with patients in the wards; he will teach the catechism, hymns, and Scripture portions to classes of several or of one. A very important division of his work is that of following and visiting at regular intervals in their homes all those patients who have shown an interest in the gospel. There is little use in the foreigners attempting such visitation. The difficulties are all but insuperable.

But a native can do it, and such work is absolutely necessary if we would gather up and conserve the benefits and blessings to patients of instruction and impressions received while in the hospital ward.

A very excellent custom is that of displaying in a conspicuous place in hospital entry or dispensary waiting room a large board, having on it the date of the following Sunday, with hour of service in the church, and a clear invitation to all the patients to attend. The invitation should be cordially emphasized by the dispensary preacher at the close of his discourse.

SELF-SUPPORT.

Self-support is *not possible at the beginning* of any work. At such time a fee of twenty to fifty cash should be sufficient for all comers. But in the course of a year or two, as the name and fame of the hospital become established, the physician may begin to ask for fees and aim to increase his income slowly but steadily, till in the course of a few years' time his institution shall have become partly or wholly self-supporting.

Out-patients should be required to pay a fee of at least twenty cash for first visit only; subsequent visits should be free as an inducement to take continued treatment. Exceptions to this twenty cash rule may be made in the case of beggars and the very few others who ask it. The vast majority of patients should not be asked for anything further, even though they come for a month or more, for the simple reason that they are too poor to pay. The minority who should pay, are officials and the rich or well-to-do merchants, and those whose diseases are due to their own evil conduct. Many patients prefer to avoid the crowd by coming on non-dispensary days and paying a small fee of a few hundred cash for treatment.

Half of the *in-patients* in the general wards will pay the cost of their food, say 1,500 to 2,500 cash a month. Another percentage will pay a part while not more than 25% to 35% are unable to pay anything. I believe it is the general experience that the patient who pays even 100 cash a month, is much more grateful for what is done for him than is the man who gets everything free. In a hospital where everything is free, patients are apt to get the impression that we are abundantly supplied with funds, probably by government, and they therefore do not ask for favors, but are apt rather to demand their rights in the shape of free board and lodging and free treatment. They may become very independent in their demeanor, and under the circumstances see no particular cause for gratitude. There is usually very little difficulty

in getting the Chinese to pay at least the cost of their food. They are always impressed by the reasonableness of the demand. Of course one meets with dead-beats, and not infrequently gets taken in. But by suitable precautions the number may be kept within bounds.

Most mission hospitals in China have, besides the general wards, a number of private or single-bed wards. Chinese appreciate these, and will pay for them, especially if they are a little better fitted up than the general wards.

Then in the case of *operations*,—he is a very poor man indeed, who cannot pay a fee of 100 to 1,000 cash for an operation requiring time, skill, and the use of expensive drugs and instruments. At the same time wealthy officials should, as a matter of principle, be asked for good round fees for operations, and they should be made to pay in advance after the Chinese fashion. I am firmly of opinion that such a course of procedure will increase the respect of the patients for Western medicine and surgery and for the foreigners themselves. Such a course tends to an enlightened understanding of the position of the foreign doctor; he is not so likely to be regarded as under foreign imperial pay, for some mysterious, and therefore sinister purpose. A large proportion of the *visits* we are called to make to patients in their homes, are to yaméns or houses of the wealthy. And the rule holds good here that free or even cheap work gains for us little gratitude or respect.

Still another valuable and well-known source of hospital income, namely, that of *subscriptions* from both foreigners and Chinese, needs only to be mentioned.

Allow me to answer a few possible *objections* to the self-support plan. *First.* That an impression of a mercenary spirit may be conveyed. This objection breaks down at once when it is remembered that the great majority of out-patients pay the ridiculous sum of twenty cash only, often for a month or more of treatment. While most in-patients pay for food only, or get it free.

Second. That medical work should be free even as the gospel is free. But is the gospel free? Salvation is free, but it costs to proclaim it. Somebody must pay to bring both ministers and doctors across the sea and keep on paying in order to support us and our churches and hospitals after we get here. Why should not those who derive so much direct physical benefit, and are able to help, be allowed to help in the good work? We all agree that the Christian church in China will not attain to the highest spiritual development until it is self-supporting and self-propagating. Neither will patients who are able to pay, receive the greatest good from the ministrations of the medical missionary until they are led

to pay, at least to the extent of the complete support of the hospital.

Third. That self-support is a hindrance to evangelistic work in the hospital. This is, I believe, contrary to experience. The great benefit derived from our medical work is the removal of prejudice and the softening of the hearts of the people by what we do for them. This is the stage of preparation for the entrance of the gospel message.

Now we have found that the patient who pays a good-sized fee, is not by any means the least grateful; indeed he is often much more grateful than the one who pays nothing. And moreover, he is not tempted to fawn upon us, or to be hypocritical in his gratitude. He can look us fairly in the face and thank us. Therefore we claim that the spiritual work of the hospital is helped and not hindered by the self-support plan.

Furthermore we believe self-support to be *practicable*, because the Chinese are accustomed to pay their own doctors, and often their fees are exorbitant, even from the foreign point of view. Such experiences as the following have had their effect, I must confess, in influencing me towards self-support.

A shoemaker brought me his little girl, with a small abscess. After some weeks of treatment she was pronounced healed, and the father came to express his thanks. Said he: "I shall always come to you after this. The last time my child had a sore like that, I had Mr. Blank (naming a Chinese doctor), and it cost me over four thousand cash and three pairs of satin shoes, and besides he took two or three times as long as you did to cure her." My treatment had cost him just twenty cash!

A patient was brought to me with an affection requiring a surgical operation, involving three weeks' stay in hospital. He took a private ward, paying at the rate of 100 cash a day. I was quite delighted to get the fee of two taels which I asked for my services, until some weeks later, after he was all cured and gone, I learned that the Chinese quack who had recommended him to me for treatment had already secured some thirty taels from him, and for this he had done absolutely no good to the patient!

There are a great many other important questions that might come up in consideration of medical missionary work. I shall mention a few.

There is *ecclesiastical standing*. The medical missionary ought, if he wishes it, to have equal standing before the native church with his ministerial brother. Such standing may be given him before he leaves the home land; or if he comes to China without it, and feels the need of it here, there should be some

provision whereby such standing may be conferred. The medical missionary and the ministerial missionary are, I believe, equally ordained of God; why should they not be equally ordained by the church?

ITINERANT MEDICAL WORK.

I have not discussed itinerant work partly because I believe it occupies a comparatively unimportant place in the work of the medical missionary. Itinerant work is, for example, much less necessary to the hospital than to the chapel, because the hospital will draw patients from a wide extent of territory long before the chapel begins to draw hearers from such territory. Then again it is impossible for one man to both manage a hospital and itinerate, unless indeed he has thoroughly well-trained and trustworthy assistants in whose care he may leave the hospital. The matter is simplified when two men are appointed to the one institution; then doubtless they may itinerate to advantage alternately.

TRAINING OF NATIVE ASSISTANTS.

Every hospital must have assistants, and other things being equal, the better trained they are, the more and the better work will the hospital do. For the present, the only way to get native assistants is to train them oneself. This imposes a very great burden upon the already hard-worked medical missionary, but by rigid system and thorough organization, it can be done, and one man may, in four to six years, succeed in giving a very fair training to a small class of students. Such conditions as prevail in Shanghai in the work of which Dr. Boone has charge, are very different and very superior. Christian young men who have already had the advantage of a good preliminary education, including a practical knowledge of the English language, are taught medicine by a staff of four. All teaching is in English. We have reason to know that the men turned out by this institution are a credit to their teachers and to the mission to which they belong.

MEDICAL WORK BY LAYMEN.

Medical work is not permitted in the home lands by any but qualified men and women, and rightly so. There are plenty of qualified practitioners for all the work there is to do. But in China circumstances are very different, and I believe that the results justify the practice. But the laymen who undertakes such work cannot exercise too great caution by treating simple cases only and avoiding serious ones in both medicine and surgery. One case that goes wrong will do much harm to him and his work; while a great

many cases turned away entirely without treatment, will not have any appreciable adverse effect. A very few cases helped or cured may be the means of breaking down much prejudice and of speedily working a most favorable change in the attitude of the people. But one point in this connection I would urge, namely, that the opening of medical work by a qualified man of whatever mission takes away all justification for medical work by laymen in the same station—because the benefits of medical work in removing prejudice and gaining the goodwill of the people, are naturally shared equally by all missionaries in the station.

OVERWORK.

There is a danger to which the medical missionary is exposed, of which I cannot forbear speaking, because I believe it to be very common and very real. I refer to overwork. There is such a fascination in the work for the work's sake, and it is so easy to fill the wards to overflowing and then to allow the out-patients to gradually increase in number, until one's strength is taxed to the very utmost six, yes, seven days a week in his efforts to keep up with it all! One does keep up with it of course for a time. But there is very great danger of one of two things happening, either some important department of the work will be neglected, or the missionary's health fails, and then all departments must be neglected, *i.e.*, the whole work stops.

Now what department of our work can we afford to neglect? Certainly not the medical! We believe our work is worthy of the very highest ability and the most thorough practical training in medicine and surgery, so we ought to give to it the very best of which we are capable.

Nor can we in the very nature of the case, neglect the evangelistic side of our work.

A very insidious danger is that of *neglecting one's own mental culture*. Journals, medical and general, are scarcely opened, but laid away untouched. New books are rarely purchased and old ones hurriedly read. To spend time on anything other than one's medical books and perhaps a Bible commentary, is out of the question. Life becomes one ceaseless rush and grind, from Monday morning to Monday morning again.

I believe I have indicated a possible danger. Let us rather treat a limited number of patients well; let us rather carry on with thoroughness all departments of the work in a small hospital than undertake too much and neglect some part; let us emphasize quality rather than quantity.

STATISTICS.

In 1895 there were in all China only seventy-one hospitals and 111 dispensaries. We have later figures for the number of medical missionaries. On analysis of the list of missionaries of September, 1899, I find that there were 1,177 men and 1,723 women, a total of 2,900 missionaries, men and women, married and single. Of the 1,177 men I find there were only 164 medical men, or barely 14%. Of the 1,723 women, only 60 medical women, or not quite 4%. This is a very poor showing. Surely it would be a very moderate proportion if we had at the least 25% of the men as medical missionaries, and say at the very least calculation 10% of the total number of the women.

INSTANCE OF HEALING IN MISSION HOSPITAL.

Allow me to relate in conclusion an incident illustrating the methods and results of the missionary hospital in China. This incident is not an isolated one, but can easily be duplicated, often many times over in every or almost every hospital in the land. Amongst the dispensary patients one day was an old man of sixty, whose complaint was total blindness in both eyes. The disease was cataract. He was received into the hospital and operated upon. After a few days, when the bandages were removed, he began to gaze at his hands and then at the windows. Then he looked at his bed and at the other patients' beds in the ward. One day as I came into the ward and approached his bed, the old man exclaimed, "Stand back, Doctor, I can see you there; back a little farther, there! I can see you plainly there!" Mr. Moody once said that the greatest joy one could have in this world, was to have some one take you by the hand and say, "By your means I was led from darkness to light." Of course he referred to spiritual darkness and spiritual light. I believe the next greatest joy is to realize that one has been the means of restoring sight to the physically blind. In the month he had spent in the hospital, the old man had the usual daily teaching in gospel truth, with remarkably good results. On dismissal from hospital he immediately put his name down as an enquirer; he attended church services regularly, and frequently brought a friend with him. Up and down the street he went, visiting the tea-shops and the neighbors' houses, everywhere showing and telling to all who cared to listen, what the foreigner had done for him.

Thus is the medical missionary in his hospital and by means of his hospital endeavoring to do his share in the grand work of "preaching the gospel to the whole creation."

*The Story of a Recantation.**

"And when he thought thereon, he wept."

MY DEAR MR. BAYNES:—

IN my Report for 1900 I made but a passing reference to the subject of Recantation, not by any means because I under-rate its gravity, still less because I wish to keep back any of the facts. On the contrary, the subject seems to me of such grave import that I have reserved it for a special letter. I am specially anxious that our friends should know all that is to be known, for I am sure the story will provoke their sympathy and move them to more earnest prayer for our native brethren, as well as for us.

You already know that before the troubles broke out I had left for Japan with my wife, whose health had so broken down that nothing short of a complete mental change would produce recovery. While in Japan we heard of the persecution that had come like a tornado upon our church. And as we thought of that church bereft of those on whom they had been wont to depend perhaps all too much, we began to ask ourselves the question which doubtless arose in the hearts of many of our sympathisers at home, "How will the native Christians stand?"

We could not but fear for many, but our hearts were equally assured concerning many, that Christ was dearer to them than life; and we said to one another, whatever others may do, we can be sure that the two pastors—Wang Pao-t'ai and Wang Ming—will stand true. They were men whose manifest spirituality had given us greatest joy. You may imagine then with what incredulity we received word that Wang Ming and Wang Pao-t'ai had in the name of the whole Ching-chou Fu church publicly recanted! And yet subsequent letters repeated the story with the further information that all the four pastors had taken this step, until it seemed as if there was no further room for doubt. Gradually our incredulity gave way to sorrow and perplexity. "How can this be?" was the question. As soon as I was able I returned alone to Chefoo, leaving my wife in Yokohama for a few weeks longer.

When I reached Chefoo I found that the story was confirmed so far as the shell was concerned, but the kernel of it was still to be

* Copy of a letter by Rev. J. P. Bruce to the Secretary of the Baptist Missionary Society.

discovered. The mystery—for mystery it could not but be—still needed explanation. A letter had been written from Chefoo to the pastors about the matter, referring to the report that they had led the whole church in a public recantation. To this a reply had been received, saying that no one in the area concerned, had recanted except *four*, and the four were the undersigned, *i.e.*, the pastors themselves; “the sin was ours, and ours alone,” said they.

In order to be clearer, it may perhaps be better to explain one or two points in connection with the constitution of our Chinese church in Ching-chou Fu. The total membership is about 1,600; this number being mostly composed of small groups scattered over ninety stations in various villages and towns within a radius of about fifteen or twenty miles of Ching-chou Fu. These stations are grouped into six pastoral districts under the spiritual oversight of four native pastors and two elders, with a missionary (myself) exercising general supervision of the whole.

I felt that I could not believe anything, still less utter a word of reproof, on the strength of any reports that reached us, or even letters from the pastors themselves. I wrote a private letter to them telling them how almost impossible it was to believe even what they themselves had written; that I, who had known them these ten years, could not question their love to their Lord, nor their willingness to die for Him, and begged them not for one moment to doubt my love for them whatever might have occurred. I told them I felt sure there must be some cause for their action which I did not yet know, and finally asked them to come to Chefoo as soon as possible, that we might see one another and talk it all over face to face.

They came immediately. Wang Pao-t'ai's mother was aged and very ill; another of the pastors—Wu Chien-ch'eng—had but recently lost his mother, but on receipt of my letter they felt they could not refuse to come to see me, and so I was able to hear the story from their own lips.

It was as follows:—

Shortly after the missionaries left, the edict—now known to be a false one—to exterminate all “foreigners” and Christians was received by the officials in Ching-chou Fu, and a proclamation to the same effect was posted up in the city. Pastor Wang Ming on receiving news of this from a school teacher who had been into the city, left his village home to ascertain for himself the exact state of affairs. At a neighbouring village he received the intelligence that another proclamation had been issued that if Christians

recanted and found sureties they should be unmolested. He also received letters saying that warrants were on the point of being issued for the arrest of those who refused to recant. Thereupon Wang Ming went into the city with the object of making what arrangements he could for the help of those who might be arrested, to see that they were provided with food and counselled as to their action. Subsequently he learned that it was the intention of the official to arrest one man from each station and force him to recant on behalf of all the Christians in his church. When he reached the city, it was strongly urged upon him that the pastors should petition the officials to allow the Christians to come in of their own accord and voluntarily *recant*, instead of under arrest. This would prevent the families being involved in suffering. This, Wang Ming could not agree to. From another quarter he received a message. It was from one of the heathen gentry, who for many years had been friendly to us and who now wrote offering his services and suggesting that the pastors on behalf of the whole church should burn incense to one of the idols; the officials in consideration thereof to stay all proceedings against the Christians. This also Wang Ming hastened to decline, politely but emphatically. The next day an official in the Magistrate's Yamén volunteered his good offices, and after various proposals said if the pastors would sign a document undertaking "no longer to practise the foreign religion," no action would be taken against the Christians. By this time Pastor Wu with General Deacon Wang Hsi-yo and some Christian teachers were in the city, and they consulted together as to what was to be done. Pastor Wang Pao-t'ai (who was first reported to us as being one of the active participators) was at home ill, but sent a letter saying he would agree to whatever the others decided to do. Pastor Nieh had been driven out of his home in the neighbouring county of Lin-chih by the persecution of the magistrate there and was got away into hiding among the hills. The responsibility of decision, therefore, rested with the two pastors—Wang Ming and Wu Chien-ch'eng—with the General Deacon and Christian teachers who were in the city.

Here then were the facts of the situation, the proclamation ordering the extermination of "foreigners" and all connected with them; the second proclamation that Christians were to be forced to recant; warrants already written to arrest one from every station, opening the door to indiscriminate looting and murder. Many heathen eager for the opportunity of plundering with impunity were hurrying in from the country to buy the warrants from the police; the home of one Christian was already looted and two women

(servants) killed; another Christian had been wounded so severely that he was not expected to live. Worst of all was the possibility, only too sadly real, that some of the Christians here as elsewhere, unable to withstand the fierce ordeal, would recant.

Two things ought to be said here in justice to our brethren. First, the whole point of the demand to recant was that they were giving up a *foreign* religion. This is shown by the fact that in the proclamations announcing the recantation, the expression used was that they had returned to their position as Chinese subjects. Now our brethren do not recognise the faith they profess as "foreign," but as from God, for all peoples. This was one element in the subtlety of their temptation. The other thing that ought to be remembered is that there was a way of escape open to the pastors personally. Only one member (the leader) was to be called in from each station, and in no case would this member be the pastor. They are pastors of districts, not leaders of stations, and in any case they had sufficient warning to escape into a district where they would have been safe. But they felt that they could not free themselves from the responsibility, that at all costs they must stand by their people—stand between them and the danger that threatened them.

Here then was the alternative: on the one hand, to take on themselves the disgrace of outward and nominal recantation; on the other, to look upon the sufferings and death, or recantation of many of their people. Was it not better, they asked, that four men should go through the *form* of recanting and prevent this sin, this suffering, and loss of life? For the pastors were made to understand that it was simply a form, a legal fiction, not affecting in the least the religion of their hearts or of their homes, and even thus it was only to be a temporary expedient that the magistrate might have a pretext for giving his protection to the Christians. They were not to engage in any idolatrous rite; they were not to appear before the officials and make any public apostasy, but simply to sign the document with the one sentence, "No longer to practise the foreign religion." "So far from recanting," it was urged upon them, "you are preventing recanting."

Their decision may be best given in the words of Pastor Wu Chien-ch'eng: "When I thought of these people," he said, his emotion being so great the tears were running down his face, "in most cases with children and aged parents dependent upon them, and thought of all that was involved for them if I refused to sign the paper, well, I couldn't help it. I decided to take on myself the shame and the sin."

Here then was the story. I have told it as nearly as possible as they told it to me and have tried to reproduce the situation as they saw it at the time.

Who could listen to such a narrative—so sad and painful, and yet not without much that was noble—without sympathy and tears. One could not look into their faces without pain. Instead of the usual bright, affectionate, and frank expression, they seemed to be almost cowed and yet with a half wistful, half challenging look as if to say, "Were we not right to do wrong for such a cause?" But with the pain there was one thought that gave comfort. Though our brethren had failed in the hour of trial, they had taken this step not to save themselves but for the sake of others. And better than all else, they had not ceased to love their Master, even though they had outwardly denied Him. If only they could realize how much they had wounded Him, there would not be wanting such penitence as should turn this failure into rich blessing.

For it was not possible to be blind to the fact that whatever the officials might say about legal fiction, and however our brethren might try to explain the matter to themselves, they had publicly and in the name of the church made a formal renunciation of their religion. And this, whatever the circumstances and whatever the noble motive, was dishonour to their Lord. To shut one's eyes to this, and not to mention it, was to be unreal and inevitably to do injury to the very men we longed to help. I felt therefore that I dare not do other than frankly and faithfully, though as tenderly and lovingly as I could, point out to them their sin and where it seemed to me they had erred.

Here let us say a word or two as to the point of view from which I acted. As pastors, elected and supported by the church, they are responsible to the church. The question of what the church would do, was one for the further consideration of the church itself. But the affectionate intercourse of years made me anxious to counsel them from the point of view of their own heart relationship to their Lord, as I would wish some brother in Christ to counsel me in like circumstances. Our brethren had a load on their hearts, a sense of disgrace, an agony of doubt as to their action. What did they need that the load might be lifted and peace and joy fill the heart once more? So far as I have learned from the word of God and the experience of my own heart, there was only one way: let them realize their sin as sin, not exaggerating it, yet not minimizing it. Let them with real sorrow confess it to God, and the consciousness of His forgiveness and love would fill them with peace and joy, such as whatever they might suffer at the hands of others could not lessen. If they were conscious of being right with God,

it would matter little to them what others thought, said, or did. This was my one desire. As for their responsibility to the church I knew, that once they were brought into a right relationship with God in the matter, they would find it easy enough to do anything their consciences dictated in that direction. But the first and foremost necessity was that in the secret of their own hearts they should realize what they had done, not as bringing disgrace on the church, not as something that their teachers the missionaries condemned, but as sin against their Lord. "Against thee, thee only, have I sinned."

But this would come about not by any arguments of mine, but by the gracious influence of the Divine Spirit and the teaching of God's word. So I determined that all our talk should be with the Scriptures before us and at our Master's feet. Day by day we met for prayer and Bible study. The passages chosen were not such as the story of Peter's denial. I rather desired to draw their minds away from that aspect of it for a time, and, avoiding ready-made expressions, such as recanting, denial of Christ, get below the surface to the heart of what was involved in their action—call it by whatever name you like—and to realize something of the purposes of God in what seemed to them so dark and inscrutable. So we studied such passages as the eleventh chapter of Hebrews, Romans the eighth chapter, and those parts of Revelation which present in a panorama of visions the sufferings and victory of God's church.

It was not long before they began to realize that God had His purpose, a purpose of infinite love in the suffering of His people, hard as it was to understand and harrowing to look upon; and that there were times when if God spared them physical suffering, it would be to rob them of spiritual blessing. We talked of the persecutions of past ages and what they had done for the church, of how the story of those martyred boys in Shansi would go down from generation to generation, would become a household word in Christian homes and enter into the bone and marrow of Christian character as the story of Ridley and Latimer had done in England.

As they came to realize this element in God's purposes, they began to see what their conduct involved. When we were reading the eighth chapter of Paul's epistle to the Romans, Wang Ming said he now saw that when they tried to save the people by recantation, they had lost sight of the fact that persecution, and even death, could not separate them from Christ's love.

Of course there were other aspects of their conduct which we talked of freely, but this seemed to take hold of them most forcibly.

They saw clearly that their recantation implied want of faith in Christ's love of His people as well as in His power to save them, as though there were no other way in which He could protect His flock than for these His servants to publicly dishonour Him, or that if He did not deliver His people it meant that He had forsaken them, and that His love had failed them. There was now no avoidance of the word "recant" or "deny." Again and again in prayer, with voices broken with emotion, they made confession of their sin to their Heavenly Father.

Later, when speaking of what they could do to counteract the ill-effects of their conduct they said that one thing they could and would do: they would in every station confess the sin of what they had done as against their brethren as well as against their Lord.

It was a matter of deep thankfulness to see the manifest working of God's Holy Spirit in them, both in their penitent grief and in their growing joy of forgiveness. But there was one thing on my mind which I hesitated for some days to speak of. I felt that, whatever the church might ultimately decide to do, it would be for the pastors' own peace of mind to resign their position and so put themselves right with their brethren. I had hoped that they themselves would think of this, but the time had nearly come for them to return, and they had said nothing. I felt sure from their whole demeanour that it was not because they shrank from such a step,—that it must be because inexperienced in some things which are familiar to us in the West, it had not occurred to them. I could not bear the thought of anything remaining between us that was not frankly stated. I therefore told them what I felt, a morning or two before they left, explaining that I spoke not as having authority, but simply as a friend and as I would wish a friend to speak to me; nor was it, I told them, from the point of view of the church, but from their own point of view, and because I desired there should be nothing to hinder their perfect peace. To my surprise, instead of a shadow of pain overclouding their faces, those of Wang Pao-t'ai and Wu Chien-ch'eng immediately lighted up, with evident eagerness to speak. And then they told me that for days they had felt in the same way as I, but had hesitated to speak, not feeling sure what was the right thing to do. Wang Ming then took a letter from his pocket and handed it to me saying that like the others he had several days before felt that though I had not said any word of condemnation, he felt self-condemned, and that the fault was one that in the highest interests of the church in other parts of China, as well as in Ch'ing-chou Fu, ought not to be passed over. Fearing

that to say this personally would give me pain, he had written it in a letter. The decided manner in which he spoke made me ask the question, Did they mean that from that time they would cease to act as pastors, no matter what the church might decide? They replied, No; in the present state of things they must continue to act until the troubles had passed. To leave the church without leaders at such a crisis, and when the church was in such need, would be evidence rather of hardness than of genuine penitence. But they wished me to understand that they gave in their resignations now, and asked that when the proper time came these resignations should be brought before the church. The subject was indeed painful, but we were all happy in the thought that we had been led by the Spirit to the same conclusion. Whether the church will accept their resignation it is not for me to say; it may, however, be helpful to remember that our Lord restored Peter to office within forty days. In any case we may thank God fervently for the grace that enabled our brethren to face sacrifice in the reality of their repentance.

When the morning came for their departure their faces were very different from those we had looked upon when they came. Going back to humble themselves before their flocks, by confession and by resignation, there was yet an air of triumph about them that made our own hearts glad. And we magnified the grace of God in them.

This ends my story. It only remains to ask the earnest prayer of the churches for our brethren that while, like Peter, they have failed in the dark hour of Calvary, they may, through a baptism of the Holy Spirit, be like Peter in the day of China's Pentecost, for which we all hope and pray.

And may I ask for the prayer of the churches for us as missionaries in dealing with this whole subject of recantation. Perhaps in all the century of modern missions there has been no problem with which missionaries have been confronted so difficult and delicate as this. We need as much the love and tenderness of God as the wisdom of God. Pray for us that we may "restore them in the spirit of meekness, . . . lest we also be tempted;" that we may be kept from hard external action that might perhaps destroy the possibility of inward restoration; that we may be preserved from easy going weakness that would lead our brethren to think lightly of the dishonour done to our Master's name.

Pray for our brethren who have fallen in temptation such as few of us have known, that the "Great Shepherd of the Sheep" may Himself restore their souls and lead them in paths of righteousness.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

IN taking up the work laid down by our esteemed friend who has so ably filled the position of Editorial Secretary we make an earnest plea for help. It is our desire that the Educational Department be one of the most interesting and profitable features of the RECORDER. We therefore earnestly request the co-operation of all interested in educational work, and shall hope to receive many helpful suggestions from the large and able force of Christian educators represented in our Association. Short, pointed articles we prefer to elaborate essays. We desire especially to hear from those who can give us the result of their experience and mature observation. Mere theories do not count for much unless they are backed up by some degree of success in their practical application. Let us know about your work, its successes and its failures, and if you want to receive information which you think can be supplied by your fellow-missionaries, we shall be glad to make this department the channel through which you can obtain the information desired. Don't be afraid to ask questions. We may not be able to answer them; but perhaps we can refer them to those who can. We desire to make this department a medium for the exchange of ideas and helpful information,—where those engaged in educational work can receive help from others and give to others the results of their experience in any line of educational effort.

Terminology.

A committee of physicians recently spent several weeks at Shanghai preparing a list of medical terms for the guidance of our future book-makers and for the use of those who practice the healing art. Their presence in Shanghai is one of the good things which has come out of the Boxer troubles. We hope to have their work in book form before many weeks have elapsed. When such men as Drs. Stuart, Neal, Whitney, and Cousland give themselves to the business of medical terminology and work at it day after day for two months or so without stopping to take breath, we may look for definite results. We understand that during the last days of the committee's work they had the assistance of Dr. Machle; and of

course the published works of eminent medical sinologues were given their due weight of consideration. The publication of "Western Biographical and Geographical Terms" by the Educational Association's Committee is soon to be followed by another book giving the result of some of the labors of the Committee on Technical and Scientific Terms (see article on *Chemical Nomenclature*.) It will thus be seen that the work of bringing order out of confusion goes bravely on and the vexed question of terminology is approaching something like a reasonable and satisfactory solution. This work has required a vast amount of research and a very large expenditure of time, patience, and self-restraint; the financial expense has also been no small item; but the result is well worth all it has cost. We owe a debt of gratitude to the able men who have given their time and their energies to this work.

We may add in this connection that the Committee of which Dr. Mateer is chairman, has been acting in conjunction with the Medical Association's Committee, and there will be agreement where the work of these committees overlap.

We are glad to hear that Rev. W. M. Hayes, D.D., of Tengchow College, is preparing a new work on Chemistry, in which the new terminology will be exhibited, and we trust that this will be the precursor of many other valuable works which will in due time be given to the public.

Chemical Nomenclature.

Rev. C. W. Mateer, D.D., LL.D., chairman of the Educational Association's Committee on Technical and Scientific Terms, has kindly furnished the following account of the Committee's work:—

"The Educational Association's Committee on Scientific Terminology have finally completed a new list of chemical terms which are in the press and will be ready for circulation very soon. It embraces an entirely new system of Chemical Nomenclature, which it is confidently hoped will greatly simplify the study of chemistry in Chinese. Its preparation has cost a deal of time and labor. The list will be printed together with the new list of elements already published in the RECORDER (February, 1898, pp. 87-94), and will be accompanied by an explanation of the system and the reasons for the somewhat radical changes made. The present list will only cover inorganic chemistry. The system is being extended to organic chemistry, and a list of terms in this branch of the subject will be published in due time.

"A comparative list of new and old terms is also in preparation intended for the use of Chinese druggists, teachers, and others. This

list will, it is hoped, serve an important purpose in introducing the new system and in facilitating its use by those who have hitherto used one or other of the various old systems. Especially will it enable druggists to fill orders and prescriptions in the new system with confidence and accuracy. The chaotic state in which chemical terminology has hitherto been, has constituted one of the chief hindrances in the preparation of a general list of scientific terms. Now that this Rubicon has been crossed it is hoped that the general list will make more rapid progress. Many are no doubt impatient that this list has not been completed and published long before this. Only those, however, who have tried, understand the difficulties that beset the task of collecting and editing such a list of terms. Those who are willing to help, are but few, and those who promise help, very often fail in the performance. They find the difficulties greater than they had anticipated, so that finally the burden of the work devolves on one or two. A large amount of material is in hand, however, and it is the purpose of the committee to go forward and prepare and publish a list, even though it be imperfect in some branches. It will need revision in a few years in any case."

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

The Committee met March 15th, at 8 p.m., at McTyeire Home. Present: Rev. A. P. Parker, D.D., chairman, Rev. J. C. Ferguson, and Rev. J. A. Silsby. The meeting was opened with prayer. The minutes of last meeting were read and approved.

The General Editor reported the printing of new editions of the following works:—

Owen's Geology	...	...	200	copies.
Hand-book of Hydrostatics	...	...	200	"
" " " Mechanics	...	...	200	"
Sheffield's History	...	...	400	"
Parker's Trigonometry	...	...	1,000	"
Judson's Conic Sections	...	...	1,000	"
Parker's Physics	...	...	1,000	"
Corbett's Church History	...	...	1,000	"

The sales at the Mission Press for the half year ending June 30, 1900, amounted to \$1,275.19, and for the half year ending December 31, 1900, \$418.42. The adverse balance at the Mission Press has been reduced from \$920.07 in May, 1900, to \$139.80 January 1, 1901. The adverse balance at the bank has been reduced from \$856.74 to about \$700.00.

Rev. E. T. Williams, M A., having received an appointment as interpreter to the U. S. Legation at Peking, notified the Committee of his resignation as Editorial Secretary, and Rev. J. A. Silsby was requested to take charge of the Editorial Department of the RECORDER in his place.

It was *Resolved*, That the Secretary be requested to communicate with Mr. Williams, expressing their high appreciation of his services and thanking him in behalf of the Committee for the able and efficient manner in which he has filled the position of Editor.

The Committee then adjourned.

J. A. SILSBY,

Secretary.

Notes.

Perhaps no department of mission work has suffered more from the so-called Boxer uprising than the educational work. Nearly all the schools north of the Yang-tse were closed for a season, and the schools all over the empire were more or less affected. A great many have not been re-opened, and we doubt if there are half as many children in the mission schools of China as there were this time last year. In Shanghai and in many other educational centres, work is going on much as usual, but in the north and north-west educational work has been either entirely suspended or is being carried on with greatly reduced numbers in attendance. The effect of this is especially manifest in the sale of school books. In the six months ending December 31, 1899, the sales of the Educational Association at the Mission Press amounted to \$2,026.00. The sales during the six months ending December 31, 1900, were only \$418.42, about one-fifth as much as last year. But the tide is turning, and we may hope for an advance all long the line in the near future.

It seems strange to many of us that so little has been done in the way of preparing suitable school books in simple Mandarin for use in primary schools. Some of the minor dialects seem to be better supplied with this class of books than the more widely used Mandarin. If some one would prepare an elementary geography, for instance, for the use of day schools—something very simple and brief, with a few illustrations and colored maps, not too expensive, but plain and clear-cut—we feel sure that there would be a great demand for it. An edition of several thousand would find a ready sale, and it could be translated into other dialects with little change, while the same maps and illustrations would do for all.

There is need also of a set of readers in Mandarin, beginning with easy sentences made up of simple and frequently used characters and leading up to sentences more mature and characters more complex and of less frequent use. These books should be illustrated and should contain interesting and helpful stories. They should be adapted to the age and circumstances of such children as attend our day-schools, and might be made very serviceable in opening up the minds of the little boys and girls who are committed to our care.

Our schools are fairly well supplied with text books for the more advanced scholars. Who will prepare some good books for the little ones? We feel sure that the Educational Association would be pleased to encourage work in this line. When the books are prepared there will be little trouble in getting them printed, and still less in finding a ready sale for them.

Correspondence.

CHINA MISSIONARY ALLIANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I take advantage of your columns to make a communication to missionary friends throughout China. During the present month circulars relating to the proposed Missionary Alliance have been sent from Shanghai to all centres where it is known that missionaries are stationed. Some one member of these centres has been asked to distribute these and to ascertain the feeling of all friends in regard to the proposals made therein. Owing, however, to the fact that many missionaries have not yet returned to their old stations accurate information as to their whereabouts has been difficult to obtain, and it may be that some are not in possession of these circular papers and have not been approached concerning them. If this letter should meet the eye of some in such case, they will please understand that circumstances and not neglect are the cause of the omission, and if they will

put themselves into communication with me, I will gladly forward information.

District secretaries will assist the Executive Committee considerably by a prompt return of the voting papers.

I am, dear Mr. Editor,

Yours truly,

W. NELSON BITTON,

Provisional Secretary.

London Mission, Shanghai.

The Rev. Geo. B. Symth, of Foo-chow, writes us as follows from San Francisco, California:—

"You are not looking for a letter from me, and will be surprised to get one. I am writing to ask a favour. I spent so many years in China, and know so many missionaries there, that I would like them to know what I am doing. The Board of Managers of the Methodist Missionary Society at its meeting on December 18th of last year, elected me one of its assistant secretaries, with headquarters here. My duties are to look after its interests on this coast,

speaking in churches, at conventions, conferences, and gatherings of every other kind open to me in missionary work. I hope to get back to Foochow some day. I cannot go now, much to my sorrow. The best part of my life was spent there.

"Missions are attracting unusual attention just now in this country, owing to the troubles in China. Much of it indeed is hostile. Many of the papers are bitter in their attacks. The amount of ignorance and prejudice exhibited by the ordinary editor when he writes on missions in China is amazing. Whatever else he may not know he is cocksure that he knows all about missions and missionaries, and condemns them all as a bad lot. Up to a short time ago we were classed by these gentry as a set of good-for-nothing loafers, but we have suddenly become terrible agents of destruction, mighty enough to throw the whole Chinese empire into anarchy. The whole uprising in

China is attributed to us. We are no longer loafers, we are almighty devils. It is all very strange. Any weapon will do to strike the missionaries. One lies as good as another, and so it goes.

"However, anti-missionary though so many of these men are, they will publish pro-missionary matter if it is interesting and to the point. I would suggest therefore that you urge the men who know how to write to send letters to some of the papers on their work and on the missionary outlook. The editors will not publish homilies, but they will publish good matter told interestingly. Probably you have urged this already. If you have not, do it, if the suggestion seems good to you. There are multitudes of people who know not what to think; they are holding back judgment and waiting for light. There are men on the mission field, letters from whom would be welcomed gladly by such persons."

Our Book Table.

Tune Book in Chinese Notation, by Mrs. Timothy Richard. Second Edition. S. D. K., Shanghai.

This is a valuable contribution to music for the Chinese, the more so as it lets them see at least that some of the missionaries understand their system of notation. Probably there is too great a tendency on the part of the missionary body to completely ignore native Chinese music, and for those who may be able to understand it, this little book will afford a pleasing introduction into Chinese style. It contains some ninety foreign and Chinese airs, chants, rounds, etc., and will make a pleasant and very appreciative present to native helpers and others.

華語教會堂. By Rev. D. MacGillivray. Presbyterian Mission Press. Price \$1.00 per 100.

This is a tract, in Mandarin, of five leaves, designed to show the benefits of a Chinese self-supporting church. Scripture and example are both adduced to prove not only the feasibility, but the desirableness of the Chinese depending upon themselves, instead of the foreigner and money from the Mission treasury for the support of the work among them. The style is simple, and such that any church member who can read at all, ought to be able to understand. The tract should be widely circulated. As to the title, we cannot say as much. At least two Chinese teach-

ers to whom we showed it, failed to understand what was meant, and probably few would gather its meaning until after they had read the book. Doubtless all who have tried to translate the words "self-support" into Chinese, have experienced the same difficulty. It seems to be an idea that must be *involved* into the Chinese language.

We have received a copy of an Anthem, "Arise, Shine; for Thy Light is Come," arranged for Chinese voices, the original being by Sir G. J. Elvy, Musical Doctor. It is simple, not too difficult, and not embracing too great a compass of voice, so that students in colleges would find it a profitable as well as pleasing practice to learn to sing it. The students of T'ungchow College (American Board), before the College was destroyed, showed what Chinese voices were capable of, and their renderings of anthems, etc., was a surprise to many who heard them. It is well to set a high standard.

備立天國記. The Preparation for the Kingdom. By Rev. F. L. Hawks-Pott, D.D. Presbyterian Mission Press. Price 20 cents a copy.

This "Outline of Old Testament History, from the time of Abraham to the birth of Christ," was "prepared especially for the Preparatory Department of St. John's College" by its worthy President. It is a book of 136 pages in 30 chapters, divided clearly into paragraphs, each discussing some fact in Sacred History, with questions at the end of every chapter. The Patriarchs, Prophets, and Kings of the old dispensation are passed briefly in review. If the *great brevity* of the narratives is noted, it must be remembered: first, that this is an *outline*; and second, that it is prepared for the use of *junior pupils*. The Old Testament, to our little church in China, does seem so large that it is

desirable first to obtain a bird's-eye view of the whole before a thorough study of the different sections can be made. These three hundred paragraphs are so many hooks upon which may be hung the story of the Bible.

We can only say that we put this compend in the hands of our preachers and Bible-women and will make it a text-book in the day-school. If our brethren and sisters in the missionary ranks will take the pains to examine the senior Christians, who are so well informed in New Testament truth, as to their knowledge of the books from Joshua to Job, they will very likely introduce "The Preparation for the Kingdom" into their Sabbath or week-day services. The colored map of Judæa at the beginning is a fine one.

In the second edition, which will be shortly called for, we make three suggestions: 1. Put a reference to the chapter in the Bible after each paragraph, instead of at the beginning of the lesson. 2. Let the subject of the paragraph be put in the same line with the text and separated by an "O" and let the chapters follow closely so as to save space. 3. Let the book be stereotyped and sold at cost from the plates so as to furnish the Chinese with a cheap book which will have a wide circulation.

H. C. DuBOSE.

REVIEWS.

Chinese Mother Goose Rhymes, translated and illustrated by Prof. Isaac Taylor Headland, Peking University. Fully illustrated. Small quarto, boards, 160 pages. \$1.25.

This singularly attractive book has made its mark as a distinct addition to the gift-books of the year and as a unique contribution to the literature of the child-life of China. All the numerous reviews praise it, and the Chinese Minister to the U. S. says that Madame Wu

was "very much pleased with it"—as the rest of us have been also. It is a marvel of cheapness.

China's Only Hope, an Appeal for Progress. By her greatest Viceroy, Chang Chih-tung, Viceroy of the Liang-hu. With Endorsement by the present Emperor, Kuang Hsi. Translated by S. I. Woodbridge. Introduction by Griffith John, D.D. Illustrated, 12mo., cloth. 75 cents.

The chapters of this book originally appeared in these columns, and are well worthy of being reproduced in a more permanent form. They exhibit clearly the most hopeful and the most unhopeful aspects of China. The recommendations of the author are all thoughtful, and some of them preposterously scholastic, but are of special interest at the present time. The claim of the publishers that this book "brought on the war," especially in view of the now thoroughly decided fact that there is not now and never has been any "war," can hardly be allowed, but it must have contributed to the

general ferment. The public is under obligations to Mr. Woodbridge for the work which he has done in making known the work of "China's Greatest Viceroy."

The Siege in Peking: China Against the World. By an Inside Witness, W. A. P. Martin, D.D., author of "A Cycle of Cathay", etc. Illustrated. Mission Press. \$2.00.

This is a hastily compiled story of the siege and its concomitants, by one who knows a great deal about China, and gives the reader the benefit of it in these pages. The opinions as to reconstruction are of interest now as much as when first written, but there is little prospect that some of them will be followed. As Dr. Martin was without written memoranda he has fallen into numerous errors, some of them of importance, others of no consequence. He has chapters on the Emperor, the Empress-Dowager, and the Boxers, as well as on the siege and its incidents.

Editorial Comment.

WE are giving the readers of the RECORDER 56 pages this month, being anxious to insert the account of the massacre in Tai-yuen-fu, in full, as taken from the *Daily News*, as well as other items of Missionary News which came in too late to enable us to rearrange our columns.

DR. SMITH'S "Chinese Characteristics" are both interesting and helpful and enable us to get a faint glimpse of some of the workings of the Chinese mind. A similar profitable study might be the "characteristics" of foreigners, as viewed from a Chinese standpoint.

Some of the ludicrous and distorted ideas which the Chinese have of us were recently well illustrated in a kindergarten class of Chinese children. They were being ushered into a room in which hung a physiological chart showing the "circulatory" system—rather red and gory looking to be sure. One of the little ones seeing it hid her face and began to cry. "Never mind, never mind," said an older one, "it is only a foreigner"! Any one who has lived a few years in China and become intimate with the Chinese cannot fail to realize how grotesque some of their notions of us are. And it is

necessary to take account of these facts in order to rightly appreciate the difficulties to be contended with in endeavoring to make known the truth to them. And not alone our physical frame but our mental and spiritual make up. At the very time that we are talking to a man who seems interested in us and our words, we should find, if we could but come at the real "inwardness" of the man, that he was regarding us as being capable of all sorts of diabolical arts, an adept in divination, and that we were probably trying to sugar-coat some evil design with a few grains of plausible truth.

Truly we need to study ourselves as seen by Chinese as well as to know the Chinese themselves.

* * *

WITH the arrival of returning missionaries we are better able now to understand the manner in which news of disaster in China was received in the home lands, and how the situation is regarded by those at a distance. It is saddening to think how the first feelings of indignation and sorrow went through rapid stages of bewilderment to chill indifference and apathy. We fear that the responsibility to a large extent is due to the manner in which a large section of the newspaper press pandered to red sensationalism. Prominence was given to the most gruesome and sickening details, many of which were afterwards found to be fictions. The announcement of the British Minister shooting his wife and then himself was followed the next day by an "all safe" telegram, without any apology for outrage of feeling.

The cynical reader shrugged his shoulders and said: "Well, that is two days' papers sold."

* * *

IGNORANCE of the geography of China, and of social and political conditions, with the atrocious misspelling of Chinese names, brought about great bewilderment on the part of the general reader. The missionaries on furlough were alert to embrace every opportunity of correcting mistakes and misconceptions. Timely service was rendered by the well-known publisher, T. Fisher Unwin, of London, who issued a *vade-mecum* of notes and hints, entitled "How to read the War News from China." More than one missionary found the opportunity of interesting prominent business and newspaper men in the definite reply evoked by a general and casual query, opening up a lengthy conversation helpful in adjusting of standpoint.

* * *

WHILST there was an inexcusable apathy on the part of a large section of the church at home, it is inspiring to hear of keen, definite, prayerful interest that characterised the attitude of many Christians. In many a prayer meeting—not infrequently interdenominational—there was evidence of a warm heart-throbbing anxiety in all that affected the kingdom of God in China.

In spite of all that happened, the faith of the home church was never clouded. God knew all, saw all, allowed all, and would bring good out of it all. To one who had frequent occasion to go into photographic dark rooms the problems surrounding the

Church's suffering in China served as a reminder of how God "develops in the dark." In these days of general amateur photography many of our readers are familiar with the process of development. They know that the admission of white light means failure, that the omission of the "fixing" means loss of permanency. They also know that the operations are not wholly carried on in the dark, and

the chaste subdued ruby light may remind us in more ways than one of the significance and preciousness of the shed blood. Whilst there may thus be much to remind us of developments in the dark, one rejoices in the clear testimonies that have come from sufferers in these cloudy days. The promise has been very real: "Fear not, for I am with thee; be not dismayed, for I am thy God."

Missionary News.

Rev. C. A. Killie writes from Peking, March 21st: "Six of us leave to-morrow for Pao-ting-fu to hold a memorial service for our friends martyred there last summer. A number of the American Board people are going with us."

The Rev. R. T. Turley writes from Newchwang as follows: "We have several colporteurs at work in ten different cities in Manchuria, which are occupied in force by the Russians, who make no distinction between Christian and heathen; but wherever they are there is no persecution. Whereas in places which are not occupied, bitter and continuous trouble is experienced by the Christians. I was recently in Moukden, and tried to secure suitable premises for a depôt, but failed, and only secured a "make-shift" place."

Empress-Dowager N. T.

Rev. P. D. Bergen writes: "One of our preachers whom I sent up to Peking as a writer for one of the German officers, found a foreigner with a yellow plush box under his arm. It turned out to be

the box that contained the Empress-Dowager Testament. The evangelist bought the box from the soldier and sent it down to me as a present. It still bears the print of the embossed covers of the Testament very plainly, and is in very good condition. I consider it a legitimate and most interesting souvenir. The book itself no one knew anything about."

Immediately following the week of prayer in the Union Church (foreign) at Tientsin, a special meeting was held expressly for the soldiers, of whom there are several English-speaking companies in the settlement. The interest was so decided that the meetings were continued every evening (Saturday excepted) for three weeks, under the lead of Rev. R. R. Gailey, the efficient superintendent of the Army and Navy Y. M. C. A. work for that port, backed by the active cooperation of nearly all the missionary workers. Each evening after the public meetings were dismissed, the soldiers were invited to Mr. Gailey's house, where conversation could be held. At the close of the meetings more

than forty were found to have been led to live a Christian life, or to renew their covenant after a period of practical irreligiousness. Some of those thus started on a new course were promptly recaptured by the devil through the agency of the innumerable saloons with which this port abounds, and over many of the men a fierce and protracted struggle has taken place, as it is not the intention of the Christians to let the evil one have everything his own way. Visitors from Peking have had a part in this work, and it is hoped that a like blessing, or a greater, may be experienced there also. Dr. John M. Phipps has the Y. M. C. A. in charge there, in cooperation with Chaplain Marvin of the 9th U. S. Infantry and others, and there are many opportunities for religious and other meetings. The missionary ladies and gentlemen have cordially lent themselves to this work, and a spiritual harvest is confidently expected. Nothing of this sort has taken place in North China for many years, and probably never upon so large a scale.

Dr. Griffith John writes from Hankow as follows: "You will be pleased to learn that during a visit just paid by me to some of our out-stations I have been greatly cheered by the manifest progress of the work in spite of the troubles of last year. On this visit there were baptized in the districts of Hiau-kan and Yün-mung 116 persons in all; in the former ninety-one and in the latter twenty-five. I might have baptized as many more, and would have done so were our principles with regard to the admission of converts into the church less strict. It was my privilege to preach to unusually large congregations of Christians at all the stations. The chapels were crammed to overflowing, and many of the hearers had to stand

in the open spaces in front and around the chapels. At one of the stations the congregation had to be taken out of the chapel and the service carried on in the open air. There, under the canopy of heaven, with a beautiful sun shining all around us, the Scriptures were read, hymns sung, prayers offered up, and the gospel preached. At the close of this most interesting service twenty-three persons were baptized. Many of the heathen of the neighbourhood came to witness the service, and not a few among them seem deeply interested. I have returned from this visit to Hiau-kan, Yün-mung, and Ying-cheng, greatly encouraged by what I have seen and heard. I found the officials and people all that I could wish them to be. At every place the reception given to me was most friendly; in some places it was enthusiastic. It was my first visit to those districts since the troubles of last year, and it was a great joy to see the old familiar faces still there, and all looking so bright and happy in spite of the troubles through which they had passed. They told me that there had been no defections last year, and that the Sunday services had been carried on with the regularity of former years.

"Mr. Sparham has been paying a pastoral visit to the districts of Hwang-pi and Hwang-kang, accompanied by Dr. Gillison. He also has returned with a most encouraging report of the progress of the work in that region. Thirty-four persons were baptized on this visit and many more were put off to another time.

"Very good news has just reached us from Hengchow. Mr. Pêng Lanseng had arrived there, and had received a hearty welcome from the officials and people. The magistrate had provided a large house for him, in which he might live with his family and carry on his evangelistic

work. Christian services were held as in days gone by, and about fifty converts were meeting regularly for worship. At the time of writing he was arranging to start building at once, so we are hoping to see our chapel and dwelling houses restored at Heng-chou before many months have elapsed. We hope to visit Hunan some time in April, and have the pleasure of calling at Chang-sha, Siang-tan, and Heng-chou.

"Thus in both Hupeh and Hunan our prospects have never been brighter than they are now. The storm is over and the sun is out once more. The missionaries are returning to their respective stations in these and all the other provinces. The question as to whether the missionaries should return into the interior is being solved by the missionaries themselves. And this is just as it should be. There are not many among them to whom going back will not be found to be a real going home."

The Martyrdom at T'ai-yuen-fu on the 9th of July, 1900.

BY AN EYE-WITNESS.

The following is the first account that has reached the coast of the murders at T'ai-yuen-fu in the Yamên of Governor Yü Hsien by an actual eye-witness, a Christian who escaped with his life, and whose absolute trustworthiness is vouched for by Dr. Creasey Smith, who sends the account from Peking. It is known that the missionaries, men and women, Catholic and Protestant, met their death with a heroism that moved the admiration even of their executioners. The account is as follows:—

"I, Yung Cheng, am a member of the Baptist Church, and was baptised by Pastor Farthing 18 months ago (I witnessed it, J. A. C. S).

For some months previous to the massacre I had been living on the Baptist Mission Society's premises at T'ai-yuen-fu, having a sickness which was being treated, and spending my time in study of the Scriptures. When Dr. Edwards' Hospital was burnt down I returned to my home (June 28th). I returned to the city, however, from Lou-pu, and was on the 8th July at the village of T'ie-ts'un, about ten li S. E. of T'ai-yuen, about three in the afternoon, when I saw Pastor Pigott of Shou-yang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food shop, and the soldiers who were accompanying them (I only saw seven or eight) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and "mien" (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognising me, asked where the pastors were in T'ai-yuen-fu, and I told him all had been taken to Chu-t'ou hong, near the Governor's yamên. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished and said: "You are to be killed for preaching, and yet go on doing so." That night the whole party of seven were put in the district prison.

"The next day I was on the street near the Governor's yamên; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children and the Roman Catholic priests and nuns and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the

killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

"He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson, and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skilfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people saying, as near as I remember: "We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good; why do you treat us so?" A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man, with a long white beard, asked the Governor Yü Hsien why he was doing this wicked deed. I did not hear the Governor give him

any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district gaol which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all on that day forty-five foreign people were beheaded—thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen. The bodies of all were left where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of clothing and other things, such as rings and watches. Next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On the 11th July the remains were temporarily buried outside the great South Gate, to the West side. On the 10th July there were also killed many Catholic Christians, I heard sixty, and during the next few days a few more Protestants were also killed.

"All were surprised at the firmness and quietness of the foreigners; none cried or made any noise, except two or three of the children."

(Taken down from Yung Cheng's words by J. A. Creasey Smith).

Missionary Journal.

BIRTH.

At Hongkong, on the 24th of February, 1901, the wife of Rev. C. R. HAGER, M.D., D.D., American Board Mission, of a daughter.

MARRIAGES.

At Chinkiang, February 27th, Mr. F. TULL to Miss EDITH TREE; Mr. J. S. ORR to Miss M. T. FARMER, all of C. I. M.

At Shanghai, March 1st, Captain HUGH MACKINNON to MARY A. AYER, M.D., of the A. P. M., Soochow.

At Wenchow, March 6th, Mr. E. C. SEARLE to Miss M. E. JOHNSTON, both of C. I. M.

At Shanghai, March 15th, Mr. R. RÖHM to Miss L. SICHKLSCHMIDT; March 19th, Mr. F. H. RHODES to Miss E. BOSTON, all of C. I. M.

At T'ai-cheo, March 21st, Mr. J. R. ADAM to ELIZABETH ANDERSON, both of C. I. M.

At Shanghai, March 19th, Mr. GRAHAM MCKIE to Miss M. E. CHAPMAN, both of C. I. M.

ARRIVALS.

At Shanghai:

March 6th, Rev. and Mrs. R. M. MATEER, Dr. and Mrs. W. F. SEYMOUR and two children, A. P. M., Shantung; EMMA M. LYON, M.D., M. E. M., Foochow; LUCY GAYNOR, M.D., A. F. M., Nanking, from U. S. A.

March 17th, Rev. W. W. WILLIAMS, for M. E. M., Hing-hwa.

March 21st, Mr. and Mrs. GILBERT McINTOSH, Presbyterian Mission Press, from Scotland.

March 25th, Rev. W. E. SOOTHILL, U. M. F. C., Wenchow, from England.

April 1st, Rev. Dr. W. A. P. MARTIN, Peking; Rev. I. J. ATWOOD, M.D., A. B. C. F. M., Tientsin; Mrs. C. F. JOHNSON, and three children, A. P. M., I-chow-fu, from U. S. A.

DEPARTURES.

FROM Shanghai:

March 2nd, Mrs. BOTHAM and four children, and Miss COLLINS, C. I. M., for England.

March 7th, Rev. J. H. PYKE, M. E. M., for U. S. A.

March 16th, Rev. Dr. YOUNG J. ALLEN, M. E. S. M., for U. S. A.; Mrs. BOLWIG and two children, Miss NIELSON, D. L. M., for Europe; Mrs. FOLKE and three children, and Miss PERMIIN, C. I. M., for England; Miss E. L. ABBOTT, M. E. M., for Europe.

March 22nd, Bishop and Mrs. A. W. WILSON, M. E. S. M., for U. S. A.

March 25th, Miss ANGWIN, and Miss AMY COOPER, C. I. M., for England; Mr. and Mrs. M. B. BIRRELL and three children, C. and M. A., for U. S. A.; Mr. and Mrs. W. HOPE GILL, C. M. S.; Mr. J. TREVOR SMITH, B. and F. B. S., for England; Mrs. F. J. DYMOND and four children, B. C. M., for Australia.

March 30th, Mr. and Mrs. L. JONES and child, C. I. M., for England.

March Issues from Presbyterian Mission Press.

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